

NAZARETH AND BETHLEHEM,
OR,
ISRAELS
PORTION IN THE SONNE
OF IESSE.
AND,
MANKINDS COMFORT
FROM THE WEAKER SEXE.
TWO SERMONS PREACHED IN
St Maryes Church in Oxford.

BY
THOMAS JACKSON, Bachelour of Divinitie, and
Fellow of Corpus Christi College
in Oxford.

1. TIM. 3. 16.

Without controversie, great is the mystery of godlinesse:
God is manifest in the flesh.



AT OXFORD,
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1617.

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THOMAS

SECTION

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TO THE RIGHT REVEREND

Father in God, and my very good

Lord, JAMES, by divine providence

Lord Bishop of Winchester T. J.


wissheth all Grace and

Happinesse.

RIGHT REVEREND

And

HONOURABLE,

 Ince it hath pleased such as
haue hitherto beene spectators,
as well of my weaknesse, as of
my industry in the Ministry,
to pardon the one for the others
sake; it is, and ever shall be my
care, to haue your Lordship,
(under whose patronage, as Honourable Successor
to my worthie Founder, I now enioy the continuance
of former opportunities) no witnesse of my sloth, or
idlenesse. Yet these papers I produce not, either in te-
stimonie of my paines, which in so little a worke can-
not be great; or as a prooffe of my diligence in polish-
ing what hereafter I meane to set forth. Rather out of
indulgence to my bodily indisposition, & diligent fore-
cast how long my iourney is like to bee, I haue begunne
after such a manner, as by Gods assistance, and your
Lordships wonted countenance, I may hope to continue.
To leaue some fuller explication, then I haue found,

The Epistle Dedicatory.

of the admirable consonance betweene ancient pre-
significations, whether propheticall, typicall, or hi-
storically, and Evangelicall relations, concerning our
Saviours conception, his birth, his baptisme, passion,
resurrection, and ascension (or other like parts of his
humiliation, and exaltation) is the point, whereto my
studies haue bene consecrated, and my observations
principally directed, since I undertooke the ministry.
And in this respect, I may truly call my meditations in
this kind, the first fruits of all my labours. Now of this
crop, which, with reference to my poore harvest, is like
to be very great, as much at least as all the rest, and as
I trust most acceptable to my God, I haue brought
this little Sheafe vnto your Lordship, humbly desi-
ring that you would vouchsafe to offer it up vnto
Him, by whose only blessing all the rest must bee sanc-
tified. Thus omitting longer preface, untill I may fit
it with a larger worke, I humbly commend your Lord-
ship to the gracious protection of our Heavenly Fa-
ther, and this slender pledge of my most intire obser-
uance to your benigne acceptance. From my
study in CORPVS CHRISTI COLLEGE in
Oxford: Septemb. 6. 1617.

Your Honours,

6 JU 62

in all duty and service,
to be commanded,

THOMAS JACKSON.



JEREMIAH 31. VER. 21. 22.

Turne againe O Virgin of Israel, turne againe to these thy cities. How long wilt thou goe astray O thou rebellious daughter? For the Lord hath created a new thing in the earth, a woman shall compasse a man.

IT is the observation of a most ancient Father. ^a*Omnis Prophetia priusquā impleatur anigma est.* Every prophecy before it be fulfilled is a riddle. And amongst prophecies the latter part of this my Text not the least ænigmatical. For our better vnderstanding the true meaning of these words in themselves, their coherence with the former, and my Prophets drift or scope in all: may it please you (Men, Fathers, and Brethren) to consider the time was now come, wherein the Lord had put Iudah also out of his sight, and cast of Ierusalem the citie which he had chosen. Benjamin was become Ben-oni, a sonne of sorrow vnto his mother. ^b For a voice was heard in Ramah mourning and bitter weeping, Rahel weeping for her children refused to be comforted because they were not, in the land of her buriall & their fathers birth. But the Lord alwaies

a. Irenem.

b. Chap. 31.
vers. 15.

A

more

more tender and compassionate towards his children, then a woman towards the children of her wombe, yea then tender hearted *Rabel* her selfe towards her dearest sonne, whose birth had cost her life, in the midst, yea even in the first beginning of these his iudgements remembers mercy. He now sends *Judah* into captivitie after *Israel*, but as a second arrow to finde out a former lost. And *Beniamin* must goe, though as sore against his owne will into *Chaldea*, as hee had done sometimes against his Fathers into *Egypt*; yet in the Almightyes determination as well now as then to redeem his brother from that thraldome, wherein he had beene long detained. For the Lord had put vp *Ephraims* lamentation, with *Rabels* teares for *Beniamin*, desirous, as he himselfe in the verses following protests, to prepare one & the same medicine for both their maladies. *Refraine thy voice from weeping Rabel, and thine eies from teares, for thy work shall be rewarded, saith the Lord. And they shall come againe from the land of the enemy: and there is hope in thine end, saith the Lord, that thy children shall come againe to their owne borders. I have heard Ephraim bemoaning himselfe thus, thou hadst corrected me, and I was chastised, &c.*

2 But as *Ephraims* intemperancie had beene greater, more wilfull, and of longer continuance, then *Judahs* or *Beniamins* had beene, so his recovery was now more difficult, and put his heavenly physitian to a greater plunge then whē it enforc'd him

Chap. 31.
vers. 18.

him to cry out, * O Ephraim what shall I doe vnto thee? He was become as a man whose nature is so farre spent that no physicke can be safely administered to him. Long calamitie and distresse brings oftentimes the soules of Gods children so farre out of rast with his sweetest mercies, that they loath their very proffer no lesse then sicke men doe the sight of meat. ^d The Lord is with thee thou valiant man, saith the Angel of the Lord to Gedeon: But he replies. Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be all his miracles, which our fathers told vs of and said. Did not the Lord bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hands of the Midianites. More wayward & diffident, my Prophet fore-saw, Ephraim or Israel, for the most part, would bee. The best of them albeit they mistrust not the truth of Gods promises vnto Abraham; yet doubt whether theirs and their fathers sinnes haue not forfeited their interest in the. If they acknowledge Gods summons for Iudahs returne & theirs to be the same, yet with old Anchises in like case, they finde a difference in their estates,

— Vos ô quibus integer ani
Sanguis ait solidaq, suo stant robore vires
Vos agitate fugam.—

Such as had fresh and lively spirits to weild their strong and able limmes, seeing their armes could not defend their country from the violence of their enemies, might vse the benefit of their legs

* Hos. 6. v. 4.

^d Iudges 6.
ver. 12.

c Virg. Æn. 2.

to escape their buriall in her ruines.

*Ne scilicet voluissent ducere vitam,
Has mihi servassent sedes.*

But sure, if the Gods intended *Anchises* any longer lease of his life, they would allow house-rome to his aged bones in *Troy*. Thus why *Judah* and *Beniamin* should returne vnto their borders, distrustfull *Ephraim* could conceave these or like reasons. The time of their captivitie is not set so long, but many which haue seene *Ierusalem* in her glorie, may live to see the^e citie built up vpon her owne heape, and her palaces remaining after their wonted maner. & Their children shall be as aforesaid, their noble ruler shall be of themselves, their gouernour shall proceed from among them. But as for *Ephraim*, our fathers said it in their hast and furie, and we their posteritie must for ever bee bound vnto the bargain. ^h what portion haue we in *Dauid*? we haue no inheritance in the sonne of *Iesse*. Many of his goodly stemms, now planted by the palmes of *Babel*, may take root againe in their native soile, and bee as a shelter to the tender grasses that must sprout out of the lower shrubs of *Judah*: but he that shall looke vpon the remediless spoile and wast, long since made throughout all the mountaines of *Samariah*; will he not take vp his parable and say, *Ephraim* is as a wood destroyed, wherein is never a *Sampler* left? The youngest sprig that was removed thence, is now doated or withered with Eld in a strange and wearyish soile. How many of our fathers

f Ier. 30. v. 18.

g Ver. 21.

h 1. Kings, ch.
12. vers. 16.

fathers, which had never seene the light in the land of their conception, being brought captives hither in the wombe, haue wee seene, (after their sight had failed them, for very age and long expectation of returne) enclosed in the bowels of a forraigne earth; yet now no more a stepmother to vs their children that are left behind. An hundred yeares are past and gone, since our fathers were rooted out of their native land, & seaventie more are yet to come before our promised deliverance be accomplished. And what comfort can it bee to any of *Ephraims* race, to returne after so long time, into the land of *Israel*, now as strange and vncouth vnto vs, as *Media* and *Assyria* were to our fathers.

3 That *Ephraim* was thus affected, the issue did too well proue; for few, if any of this tribe did returne with the captivitie of *Sion*, & such of them as afterwards return'd; did, for the most part, inhabit *Galilie*, or regions allotted to other tribes. This backwardnesse, whether general in *Israel*, or more particular in *Ephraim*, was portended in the ominous character of this prophesie: wherein *that* God, which was a louing father to all the sonnes of Abraham, appears more anxious and sollicitous for *Ephraim*, then for *Iudah* and *Beniamin*, whose returne from captivitie was more speedie and entire. And my Prophet from foreknowledge of this distrustfull temper in *Ephraim*, makes triall of so many courses to make him relish Gods promises

i Jer. 31. v. 4.

4 Ver. 9.
Why Ephraim is
called Gods first
borne.

i Jer. 31. v. 20.

mises, which he condites of purpose for his palate
in sweetest tearmes of dearest loue; sometimes in-
treating him vnder the name of *Ephraim*, some-
times vnder the name of *Israel*, as if hee would trie
whether the one were not more luckie then the
other. Sometimes wooing him with fairest pro-
mises of gracious favours to come. *I will build
thee and thou shalt bee builded o virgin Israel: thou
shalt still be adorned with thy timbrels, and goe forth
in the daunces of them that be ioyfull. Thou shalt yet
plant vines vpon the mountaines of Samaria, and the
planters that plant them shall make them common.*
Sometimes recounting his former kindnesse. *I
am a father to Israel; and Ephraim is my first borne:*
for when I shared *Rubens* dignitie amongst his
brethren, did I not so esteeme of *Ephraim*? *Levi*
had his priesthood, and *Judah* his kingdome; but
the double portion was reserved for *Ioseph*: and
the lot, whose disposition belongs to mee, fell to
Ephraim, though the younger brother; in the fai-
rer and larger ground. Sometimes againe, like a
peniue father ielous of every occasion that
might scarre a fugitiue, wild vntamed sonne from
approaching his presence, he protests his sorrow
for his seuer chastisements past. *Is Ephraim my
deare sonne? is hee my pleasant child? Should I tell
him so, his bitter correction would not suffer him
to beleue it. Yet since I spake vnto him, I still remem-
bred him, my bowels are troubled for him. I will surely
haue mercy on him, saith the Lord.* If the difficultie of
the

the way deterre thee, thou shalt not wander as thy fathers did in the wilderness: whiles the paths by which the spoilers led thee are in fresh memory, * *set thee up way-markes, & make thee high heapes for thy direction, and set thine heart towards the path-way that thou hast walked.* Thy returne shall bee as quicke and speedie as thy departure. Or if the mountaines of *Ephraim* bee polluted, *Tabor* and *Hermon* are not so. *Zabulon* and *Neptulim* must yet see a wondrous light. Let *Ephraim*, if hee loath his owne inheritance as vncleane, take possession among his brethren; or in case he linger behind, as disdaining that *Judah* should be his leader, let not his bad example entice the other sonnes of *Jacob* to drawe backe, as it sometimes did them to revolt from *David*. *Turne againe O virgin Israel* (for thou shalt no more be obbraided with the adulteries of *Samaritah*) *turne againe to these thy cities my beloued daughter, my pleasant child only refractorie and rebellious in this, that thou wilt not hasten thy retire, when as the Lord hath purposed to create a new thing in thy territorie, where the woman shall incompasse the man.* This is the vpsnor of all my Prophets sweet and patheticall invitations of *Israel* to returne from captiuitie. This new and strange event of a *woman incompassing a man* is as a peerelesse garland, profferd, first to *Ephraim* as the head of his brethren, or in the second place, vnto such of the ten Tribes as would bee most forward to vndertake the course. Wee must needs then with venerable antiquitie, and

* Ver. 21.

in *Pomeranus*.

and some most ^m ancient reformers of the religion, which we professe, acknowledge some extraordinary matter to be here promised. Howsoever sundry learned interpreters of latter times seeme not to account it such: but as if they had begun to slumber, when they came to the words of my text, (dispoled to take a nap with my Prophet, or with him of whom he spake v. 26. *Vpon this I awaked and beheld, and my sleepe was sweet vnto mee*) they passe over this myserie as in a dreame.

4 For the right vnfolding whereof, foure words there be in the *originall* of remarkable vse, and we may well dispence with ordinarie translations, for not fully expressing them, when as many learned Commentators, otherwise very skilful in the Hebrew, scarce deigne to take notice of their true and proper grammaticall value, much lesse of their propheticall references or importances. The first ^{two} translated as you haue heard, *in the earth*, which phrase in our English is vsually as much as if he had said, *in orbe terrarū*, *in the world*; whereas by the circumstances of the place, and consonancie to the Hebrew dialect (most frequent in propheticall writings) it must be restrained vnto that part of the earth, wherevnto hee sollicit these *Israelites*, returne. *I create a new thing in the land*, to wit, of *Israel*, or the kingdome of *Ephraim*, as it is opposed vnto the two other Tribes: as *Pomeranus* hath learnedly obserued. The second *originall* word is here rendred (as well as conveniently

ly

ly it could be in one word) by woman: yet is it not
~~man or man~~ but ~~as~~ as if he had said, THE FEMALE
 SHALL COMPASSE THE MALE; though some
 what more bee included in the word ~~in~~ then a
 male, or man.

5 The sacred mysterie of this speech may
 best appeare by comparing this new creation of
 the second Adam in the Virgins wombe, with
 the creation of the first woman in Adam: with re-
 ference wherevnto this is called a new creation,
 wherein the order of the former is inverted. It is
 said Genes. 1.ⁿ *In his image created he him, he created*
them male and female. The reason of which ænig-
 maticall speech (whence Plato, as I thinke, took his
 fable of *Androgyni*) is because Moses there speakes
 of Adams creation onely, in whom notwithstanding
 Eve was in a sort created or enclosed as bone
 of his bone, and flesh of his flesh: Hce speakes of
 him in both numbers, as of *unum actu*, which was
potentia plura. The like manner of speech he vseth
 in the first verse. *In the beginning God created the*
heaven, and the earth. Yet neither, was then distinct-
 ly created but the masse, whence both were after-
 wards distinguished as it were into male and fe-
 male: that is, into such heavens, as now are the a-
 gents, and such an earth, as now is the mother,
 whence all earthly creatures are produced. In this
 new creation the Lord encloseth not *Zakor Ish* or
Adam, not *masculus* only but *Gever (i) vir fortis*,
 the valiant or strong man, the grand heroicke of

Gen. 1. 27.

the world, in the female or weaker vessell. *The female shall incompasse the male*, nor after the vsuall manner of childrens enclosure in the wombe, but as *Euah* was enclosed in *Adam*, or as the shell encloseth the kernell; whose first root of existence is from within, not from without; whose enclosure every way is entire, never opened to receiue what it encloseth, but only to haue it taken forth. This, I take it, is the naturall and true meaning of these words in this subiect, whereof wee speake, considered, with such references as haue beene specified.

6 Our small acquaintance, whether with the peculiar signes of these ancient times, or with many common prenotions concerning the manner of *Messiahs* birth or conception) which either my Prophet might presuppose as sufficiently knowne to them for whose good hee wrote, or this propheticke occasion their successors to enquire after against the time appointed, will not suffer vs to apprehend, either the appositenesse, or efficacie of these breefe perswasions, so fully as the observant Israelites, before, or about our Saviours comming might easily haue done. Yet, if we may gesse at the force of his argument, by such references and circumstances, as haue left some print behind them in the revolutions of times unfolding this prediction, which hee had wrapt vp in enigmaticall generalities, it is more fully thus.

Dost thou therefore stand off, and disdaine thy
returne

returne to these thy cities, O thou Virgin, but haughtie and rebellious *Israel* because the glory of *Shiloes* birth shall be thy sister *Judahs* and not thine? Doth it greiue thee that *Bethlem Ephratah* sometimes so little amongst the thousands of *Judah*, should now overtop the chiefe cities of *Samaria*? A Prophet from the mouth of the Lord hath said it, and it must of necessitie come to passe, *that out of Bethlem, he shal come forth that shal beare rule in Israel; whose goings forth haue beene from the beginning, and from everlasting.* *Ephratah* it was rightly called of old, and it happily height *Bethlem* since, ordein'd from eternitie to bring forth the bread of life: but neither hath *Israel* born *Ephraims* name for naught. Fruitfulnesse also is with thee. These thy Cities, though little and barren in thy sight, are not forsaken of thy God: thou hast like wise a Prophets word for thy assurance, that albeit *Judah* must bring him forth, yet *Israel* shall bee the land of his conception, of whose kingdome there shall be no end. Account it not blind chance but thy good hap, that thy name is first mentioned in the reestablisshing of my ancient grant. *P. Behold the daies come (saith the Lord) that I will performe that good thing which I haue promised vnto the house of Israel, and to the house of Judah. In those daies and at that time will I cause the branch of Righteousnesse to growe vp vnto David, and hee shall execute iudgement and righteousness in the land, Jerem. 33. v. 14, 15.* Search the Prophets at the time appointed

o Micah. 5. v. 2.

p Jer. 33. vers.
14. 15.

q Esa. 11. v. 1.

r Esa. 53. v. 2.

ted, and it shall be shewed thee, that whilst one of them made this glorious promise, in my name, to *Bethlem*, & another (no enimie to the house of *Judah*) did foretell thy fathers, that the root of *Iesse* should recover his sap, and giue first beginning of life to the branch of *Righteousnesse*, within thy borders. Though by birth hee must bee a *Bethlemite*, and of *Dauids* linage, yet the name by which hee must be best knowne shall bee taken from one of thy Cities, wherein *being first conceined, he shall growe up as a branch out of a decayed trunk, or as a root out of a dry ground, not as a young plant from the liue seed of a former tree*: That this place of his conception is not so cleerely named by *Isaiah*, as the place of his birth by *Micah*; doth this dismay thee? The greater secrecie is a signe of a greater mysterie. I knowe thee of old, thou art coy, thou art strange; and must bee wooed with rarities and new orderments. And what wonder since the world began hath beene heard of like to this new thing which I create in these thy Cities, that a woman (without the consort of man) should enclose him in her wombe, whose outgoings haue beene from everlasting. The creation of heauen and earth may in comparison of this new creation be held stale and triviall.

7 Of this *Enigma* in my text, & that other forementioned Chap. 33. we may say as *Ioseph* did of *Pharaohs* dreames both are one. So is that nurserie of mysteries *Isaiah*, 11. v. 1. wherein the place of his conception & education is secretly named: and

and the like *Isaiah. 53.* of a root growing up out of a drie ground. This metaphor of the root, as also the emphasis of that speech deliuered in Gods own person: *I will cause the branch of righteousness to growe up*, ænigmatically fore-shadowe, that this growth should not be by ordinarie generation, but by Creation; that as trees and plants in the first creation did meerey growe vp out of their mother earth, without seed precedent; so should this branch of *Righteousnesse*, this root of *Life*, take his whole substance from his earthly mother by the sole immediate power of his heavenly father.

Ser. 33. v. 15.

Thus much of the coherence of these words with the former, the true meaning of this ænigma, and of the Prophets drift and scope in this place: which is to assure *Ephraim* or *Israel* that he should share with *Iudah* in the glory of their *Messiah*, as after he did in his conception and education. It remaines that wee prosecute the manner how this propheticie was fulfilled in the mystery of our Saviours conception, & other such accidents as fell out in *Israel*, well deserving their speedie returne.

8 The *Jewish Rabbins* haue a tradition, that God before he made this great world; did tie his skill in making many lesser. But this, I am sure, you al detest as a fable in it selfe most impious, because it impeacheth Gods omnipotencie: most frivolous, because prejudiciall to his wisdom, which worketh all things for testification of his glory, or

confirmation of his creatures faith ; neither of which could haue any place before men & Angels were created. But it is a point well fitting our meditations at this season , to consider how the Lord in sundrie ages, since the first promise of mans redemption by the womans seed, did giue illustrious documents as of his power, so of his purpose to effect this **NEW CREATION**: delighting to raise strength out of weaknesse, and by knowne effects of this nature, to purchase vnto himselfe that title (often inserted amongst his most glorious attributes) of making the barren wombe to beare, and become a ioyfull mother of children. He foresaw as his Prophet *Isaias* complaines, with what difficultie the world would belecue his Prophets reports of their *Messias growing up as a branch out of a drie ground*: and for this purpose he sought by famous experiments of their conceptions, that were most liuely types of *Him*, to traine vp his peoples hearts to firme beleefe of his future strange miraculous conception.

Gen. 18. v. 10

9 *I will come vnto thee* (saith the Angell of the Lord to *Abraham*) *according to the time of life, and loe Sarah thy wife shall haue a sonne*; This message seem'd so strange to *Sarah*, who overheard it, that shee shewes by her laughing how glad shee could be if it might bee so, rather then apprehend any probabilitye that so it should bee. Hence the Angell reprooues her slownesse to beleue. *Shall any thing be hard to the Lord?* And as if it had bene a matter

Verf. 14.

matter of greater difficulty to rowse her dul faith, then to quicken her dead wombe, he reiterates his message againe, *At the time appointed I will returne unto thee, even according to the time of life, & Sarah shall have a sonne.* This strange worke of the Lord once accomplished, was to bee as a perpetuall signe for confirmation of his peoples faith in the expectation of a farre stranger, in due time to bee effected. For this vse *Isaiah* made of it. *Heare me, yee that follow after rightedusnesse, and yee that seeke the Lord, looke vnto the rocke whence yee were hewn, & ad cisternam perforatam unde excisi estis:* alluding vnto the dead wombe of *Sarah*, as hee expounds himselfe in the next words; *Consider Abraham your father, and Sarah that bare you, for I called him alone, and encreased him.* The end which the Prophet aimes at throughout that Chapter, is to rectifie and establishe their conceipt of Gods power, who was able even of stones to raise vp children vnto *Abraham*: intimating withal that Christs Church, though farre surpassing the amplitude of *Abrahams* present seed, was to bee raised, from materials more weake and slender in the sight of man.

10 Again, *Manoahs* wife had as little hopes to conceaue a sonne as *Sarah* had, much lesse to conceaue such a child or *Geber* as should beginne that which the *Geber* here mentioned in my text, was to finish, that is, to redeeme *Israel* from the oppression of their enemies. And the Angell of the Lord, desirous to avert such a mistrustfull re-
ply

▪ *Esa. 51. v. 2.*

x Iudg. 13. 3.

ply as *Sarah* had given, prevents it by insinuating his knowledge of what she could pretend: for so he begins his message. * Behold now thou art barren and bearest not; but thou shalt conceive & beare a son, the child shall be a *Nazarite* to God from his birth; and he shall begin to save *Israel* out of the hand of the *Philistines*.

As little hope was there of *Hannahs* barren wombe, vntill out of the fulnesse of sorrowe for her forlorne estate, she conceaues faith, that God was able (as in her song shee expresseth) to make the barren beare seauen children. Perhaps she meant *Ben Shebang*, *septenarium filium*, one that should bee of better steed to *Israel* then any other leaven; a governour of Gods people, a liuely type of her long expected redeemer.

11 But least these examples of *Isaacs*, *Sampsons*, and *Samuels* birth, all sonnes of barrennesse, might in the fulnesse of time, haue lesse force vpon mens hearts, by reason of their distance: the Lord will haue Christs forerunner *John Baptist* to be conceived of a woman more vnlikely to beare, in their sight that measure all things by humane probabilitie or experiments of present times. So strange these newes did seeme to *Zacharie* his Father, that when the Angell told him his prayers were heard, and his wife *Elizabeth* should conceive and beare a sonne, one that should bee filled with the holy Ghost from his mothers wombe, he is not yet satisfied but demands. *Whereby shall*

y Luk. 1. 18.

I knowe this for I am an old man, and my wife is of a great age. This distrustful demand, was, at this time, (wherein God had determined to exact of all his people, great and small, outward confession of inward beleefe vnto a farre more strange and miraculous conception) so vnseasonable and preposterous, that in signe of his power to take away the barrennesse of *Elizabeths wombe*, hee scales vp the priests lips, dilenabling him to bring forth one word, vntill his wife, according to *the word* of the Lord, had brought forth her promised sonn. Now the famousnesse of this event throughout *Iurie* should haue serued for a signe, to confirme mens faith of Christs conception.

12 If one of *Ierusalem*s deuoutests Priests, come so farre short of *Abrahams* readinesse to beleue Gods promises: no marvel if the best of women bewray some spice of her mother *Sarabs* mistrust. But it is farre from my disposition at any time, or my purpose at this, to vrge, farther to aggravate the infirmitie of a vessell so sanctified, elect, and pretious. And I am perswaded the *Euan-gelist* did not so much intend to disparage hers, as to confirme our beleefe, by relating her doubtfull question, and the Angels reply; the one being but *Sarabs* mistrust refined with maidenly modestie, the other *Sarabs* check mitigated and qualified by the Angell.² *After I am waxed old and my Lord also shall I haue lust?* saith *Sarah!* as you heard before: thus checked by the Angell, *wherefore did Sarah*
C laugh

2 Gen. 18. v. 12

Luk. i. v. 34.

Vers. 34.

laugh shall any thing be hard to the Lord? The blessed Virgin, vpon a more strange salutation, onely demands of the Angell. *a How shall this bee, (seeing I knowe not a man?* And the Angell answered her, not by way of reproofe or interrogation, but for her instruction, giuing her a further signe. *Behold thy Cousin Elizabeth, she hath also concealed a sonne in her old age, and this is her sixth month, which was called barren: for with God nothing shall bee impossible.* This heavenly dialogue was first vterred, and in such particular sort related by *S^r Luke*, to instruct vs, that as the Virgin did now with better grace and decency act that part, which *Sarah* had before somewhat misacted: so this her sonne, was that promised seed, whereof *Isaac* was but the type, & his strange and vnusuall conception as it were a *preludium* to this miraculous conception of our Saviour, foretold by *Ieremie*, and thus related by the *Evangelist*.

Instead of an exhortation or applicatorie vse (which my text being it selfe an exhortation directed to another people, and out of date in these our daies, will hardly yeeld without wringing) giue me leaue to spend the short remainder of time in proposing matter of admiration, especially to yonger students, happily not so well acquainted with the manner of our Saviours conception, birth, and education, or how farre *Israel* shared with *Iudah*, or *Nazareth* with *Beethlem* in these circumstances or the like.

13 I knowe by the folly of my youth, how ready yong wits, against this good time would be to see *Menesmus* or some more queint comœdie of like errors acted: wherein no one particular, considered alone, is worth the noting; onely the dependance of one vpon another, being vnusuall, makes the whole contrivance pleasant: yet such as can breed no firme perswasion of anie historicall truth, but rather bewraies it selfe to bee a fiction. And no fiction can yeeld delight or pleasure, saue only *ex hypothesi*, in as much as our imagination supposeth that as true, wherein there appeareth no repugnancie or impossibilitie why it might not bee such as the representation makes shew of. As poems vually delight more then true stories, only because the Poets faigne a likenesse or image of more amiable and admirable truths, then can ordinarily bee found or obserued in the common course of life. Yet even in their rarest inventions, the Orators argument holds still true of the spectators. If they can afford applause in *re ficta*, how would the like reall truth it selfe affect them? what would they doe if they should see a solide and substantiall edifice, more beautifull and proportionall in every part, then the superficiall platforme or draught which they so liked. Shall wee then applaud the curious fictions of humane fancie, and not be ravish't with admiration at the reall & most truly admirable effects of the Almightyes providence in our Saviours conception? This would be

infinitely more preposterous and phantastique, then if you should loath or scorne the rarest live-beautie of most amiable reasonable creatures, such as your selues, and runne madde with loue of *Babones* shadowes, or for an *Ape* or *Monkies* picture. What effect either so admirable in it selfe, or of such vnspeakable consequence for our good, was ever presented on the stage of earth, scene, or heard within the circumference of this mightie amphitheatre, or is possible to bee conceaued by the heart of man, as the birth and conception of our *Saviour* Christ? yet is the concurrence or contrivance of all circumstances precedent or consequent, so vnusuall, so farre surpassing humane expectation, that if we compare their whole frame, with the most curious forme of any humane invention extant: *Illam homines dicas, hanc posuisse Deum*: you will say that the one might easily bee invented by such as your selues, but that the other could not be forecast, contriued, and acted without the all seeing wisdom of the Almighty God. And I am fully perswaded that if either *Iewe* or *Atheist* would but search the Scriptures with hearts as devoid of preiudice, and mindes as free from other thoughts and cares, as most men bring to famous plaies or Comedies: this contemplation would enforce the one to acknowledge, that prophecies in old time came not by the will of man: the other, that *Iesus* the sonne of *Marie* was he, of whom *Moses* and all the Prophets spake.

14 First *Isaiah* foretells the condition or estate of his mother: *Atscab* the place of his nativitic; *Jeremie* the place and manner of his conception; the two former more then six, the last five hundred yeares, before, hee was conceived or borne. What hopes could the blessed *Virgin* haue either in her owne, or others sight to bee the mother of so great a *Monarch*? you will say she was of the lineage or stocke of *David*: so were many more of farre greater place and dignitie then she, all seated in *Iurie* about *Bethlem* or *Hierusalem*, the supposed places of his conception and education, vntill the event did proue the contrarie. Suppose old *Samuel* had beene then liuing, and the governours of *Iudah* should haue presented such of the daughters of *Iesse* as they thought most likely, to see whome he would nominate to bee their *Messias* mother: the election doubtlesse would haue beene farre longer then *Dauids* was to the crowne of *Israel*. To haue sought the blessed amongst women in *Galile*, would haue seem'd more strange to the me of *Iudah*, then the seeking out of their king amongst the sheepfolds, did to *Iesse* and the men of *Bethlehem*. But God who sees not as man seeth, vsually delighteth to crosse our expectation whether of good or bad, by contrarie successe. It was the absolute nullitie rather then improbability of any such hopes as are now suggested, which had excluded *Marie* from the princely tribe, contented to liue an obscure life with her husband in *Nazareth* a

b. Lnk. i. v. 26.

poore Cittie of *Zabulon*; as most thinke, or as others, bordering on *Zabulon* in the tribe of *Nephthalie*; however within the kingdome of *Ephraim*, or *Israel*. And thither the Angell of the Lord repaires vnto her. The effect of his embassage being to vnfold this ænigmaticall prophecie, which had beene sealed vp vntill this time appointed, for the fulfilling of it. ^b *In the sixth month* (saith the Evangelist) *the Angell Gabriel was sent from God, vnto a Citie of Galile named Nazareth, to a virgin espoused to a man, whose name was Ioseph of the house of David.* Here some profane companions captiously demand, seeing it was Gods will to haue his sonne, (as *Isay* had foretold) borne of a pure virgin, why would hee not make choice of a maid or woman vn betroathed, of whom there could be lesse suspicion? As passengers of good respect, would ofrē passe by vnregarded by poore Cottagers, did not ill nurtured cures notifie their approach by barking: so many diuine mysteries would bee lesse obserued then they are, did not prophane obiectors become our remembrancers. As the former captious demand, to what intent soever conceiu'd by vnbeleeuers, doth but sollicite this answer from the *Orthodoxe*. The first promise was made vnder this stile; *semen mulieris: The seed of the womā espoused, though a virgin* (such as *Eue* was when she sinned) shall crush the serpens head. Yet the mouth of prophanes not herewith stope is more ready to quarrell with the message it selfe, as too vulgar for

for an embassadour of such state as the *Angel Gabriel*. Behold: what shouldst see behold? thou shalt conceive in thy wombe and bring forth a sonne. why? doe not all women conceive before they bring forth children, or, doe others conceive in their aprons? But to dismiss this audience of the *Atheists* false descant, or division vpon this plaine song, as he esteemed it. Is the phrase in many profest interpreters iudgement any better, then a tautologie, or, at the best, then an *Hebrew Pleonasm*? yet even tautologies in sacred language, seldome want their weight, or observation. And *Hebrew Pleonasmes*, in *Propheticall* or *Evangelicall* writings, are oft times full of mysteries. Or what if this phrase be sometimes vulgarly vsed in vulgar narrations? yet in extraordinarie subiects, it may, and by the analogie of orthodoxall interpretation, ought to be taken in the most proper & remarkable sence, whereto it can literally be extended. The expresse mention of the vniuersall place *οὐρανὸν ἐξ οὐρανόθεν* excludes the ordinarie cause, and implies an vnusuall maner of conception. The interposition of the primitive *οὐ* which was emphatically exprest in the salutation. *οὐρανὸν ἐξ οὐρανόθεν οὐ*, and must here be repeated *οὐ καὶ*, will much alter the sence or importance of the phrase. So doth the dependance which the demonstrative *αυτη* hath with the words which went before. *Fearre not Mary for thou hast found fauour with God, καὶ ἰδοὺ συνελήλυθεν*. Behold thou shalt conceive in thy wombe, [not from without.] The importance

Verf. 32.

rance is fully *equivalent* to the Hebrew *Tesubeb* in my Text, (thy fruit shall be enclosed in thy womb. yet shalt thou not bee lesse fruitfull then shee that conceaueth by a consort. For thou shalt bring forth not a daughter, not a male child only, but such a sonne as may well brooke the name of Sa-
viour, for he shall be great, and be called the sonne of the most high. And is not this as much as *Geber*?

Verf. 34.

15 And yet God in his wisdom would haue the blessed virgin her selfe to be, for a while, ignorant of this construction, that her doubtfull reply might occasion the Angell to enlarge his Comments vpon my Prophets riddle. Then said Mary vnto the Angell how shall this be, seeing I knowe not a man? And the Angell answered and said vnto her the holy Ghost shall come vpon thee, and the power of the highest shall overshadowe thee. As if he had said, what hast thou to doe with a man? who hast found this fauour with God, that it shall not bee with thee, as with other women? thy conception of this thy sonne is a worke new and vnheard of hetherto in *Israell* a worke not of generation but of creation; it must be wrought by the immediate hand of God. But let it not seeme so impossible, as new and strange, seeing he hath foretold it by his Prophets, who is able to bring to passe what ever he fortells. Nor would the *Evangelist* in my opinion haue beene so carefull to specifie the *Angels* name, in these two stories of *Iohn Baptists*, & our Sauiours conceptions, without reference to his principall

principall message or office; which was to annunciate his birth, to whom this name *Gabriel* did best agree; one that should bee *Geber-ell*, the strong God, or the strength of God.

Thus you see how this prophetic of the *Females* enclosing the *mightie man*, or *heroick*, by way of creation, not of generation, in the *land of Israël* is in due time fulfilled, beyond her expectation that did conceaue him, vntill the Angell did instruct her.

16 And now it seemes she apprehends as much, as the Angell had told her and no more, *That the Lord would giue the throne of David to her sonne*; and whether from expresse notice of *Ezechiels* words, or rather from the same spirit, whereby he spake: She makes part of his menacing prophetic a straine of her ioyfull song, so inverting his words, as the Lord had done the line of *David*; making first, last; and last, first. * *Exalt him that is low* (saith the Prophet) *and abase him that is high.* * *He hath put downe the mightie from their seat* (saith the blessed Virgin) *and exalted them of lowe degree.* The abasing of the high and mightie was verified, whilst *Ezechiel* liued, in the sodaine deposition of *Zedechiah*: so, perhaps, was the exalting of him that was lowe, historically experienced in the exaltation of * *Iehoiakin*, but not fulfilled vntill this time, wherein God, from the wombe of his poore handmaid, railed vp this light to *Dauid*, vnto whom the * *Diadem* of right belonged. Yet all this time

D

she

* Ezck. 21. 26.

* Luke. 1. v. 52.

* 2. kings. 25.
v. 27.

Ezck. 21. v. 27.

She thinkes as little how *Micahs* prophesie should be fulfilled, as shee had done before of *Jeremies* or *Isaies*: she had gone indeed, not long after this conception, into *Iury*, to conferre with her Cousin *Elizabeth*; but as the *Evangelist* tells vs, she was returned againe to *Nazareth*, whence shee and her husband departed a little after, against their wills. For, vnlesse *Augustus* at this very time, had giuen out his commandment, for taxing al that were subiect to the *Romane* Empire, there is no intimation of any purpose either in *Mary* or *Ioseph* to reparaire to *Bethlehem Ephrata* the Citie of *David*. But the lesse they minded it before, the more they are confirmed by the experience of the event, and the manner how Gods prophesies are fulfilled.

. 17 Thus by the disposition of the Almighty, not by any purpose of *Augustus*, or consultation of man, the sonne of God is come first into his owne Citie, but his owne receaue him not; hee hath not so much as house roome fit for man; an ill omen that his subiects will not acknowledge their allegiance to him. For as the Lord long since had complained of their more then brutish ignorance and stupiditie. * *The Oxe knoweth his owner, and the Asse his masters cribbe, but Israel hath not knowne, my people hath not vnderstood.* What did not *Israel* knowe? or what would not his people vnderstand? It is the note of a iudicious convert *Hebrew* (and I now remember not wether he giue any further reason of it) that the verbs *re* and *um* there

there vsed, are transitiues, and must bee referred to that, which went before, *Israel hath not knowne his owner, my people will not acknowledge him for their master*, that lies swaddled in a cratch or manger. This is a stumbling block to the proude & haughtie Jew, that fixeth his eyes on loftie towers, and stately palaces, as if these were the places of his *Messiahs* birth; who in his prime, must come to *Zion*, as one too mecke and humble to minde such matters; as one that would testifie the place of his birth by ⁿ *riding upon an Asse, and upon a colt, the foale of an Asse*. But though *Judah* and *Israel* bee more stupid then the Oxe or Asse, yet even in this humilitie of his birth *Arabia* and *Sheba* shall bring gifts to him, as to their king. Yet so provident is the Lord, least any hand of man should shew it self in his exaltation, that these forraigne Princes open profession of allegiance to this new borne child, indangers his innocent and harmlesse life. But what wil the *Atheist* say? Cannot God protect his sonne from all likelyhood or approach of danger? yes he could, but his purpose was now to shewe his wisdom, not his power, in defeating great *Herods* vigilant and anxious care, and all the subtillest projects of his cunningest politicians, by the counterplots of a poore dreaming man. *Rabel* must haue cause againe to weep for her children about the borders of *Beniamin*: and *Herod* by striking at the sonne of God, must kill his owne sonne: whilst hee that was indeed a father to all the sonnes of

ⁿ Zach. 9. v. 9.

men, because the true and naturall sonne of God, he, in whose right, *Israel* enjoy'd the promises, and had an adoptive title to be called the son of God, must in part of his nonage be sustain'd in *Egypt*, as *Israel* had beene, by a *Ioseph*; that so, what was verified of the one, as in the type, might be fulfilled in the other, as the substance. * *Out of Egypt have I called my sonne.*

Hosea. 11. VI

18 But whither did God call his sonne? sure if his supposed father *Ioseph* do not with yong *Samuel* mistake the callers voice, he was to returne into *Iudea*, the fittest place, in his apprehension, for the education of him, that was borne vnto the crown of *David*; a place, wherein if *Herods* first designs had stood firme and sure, hee might have liued securely. But God that directed *Jacobs* right hand to the head of *Ephraim*, contrary to his father *Iosephs* expectation; hath turned the heart of ^b *Herod* on a suddaine to affect him most in the last draught of his will and testament, whom hee had respected but in the second place in the former. And *Ioseph* approaching the Coasts of *Iury*, advertised that *Herod* had a successeur there, not *Antipas*, as hee perhaps with others had expected, but *Archelaus* as bloodie a villaine as the Father, suspects (as it seemes) either the truth of his admonition by a dreame in *Egypt*; or his construction of it. Hee doubts whether they be dead, that sought the life of the child: for as the *Evangelists* saith. * *Hee was afraid to goe into Iudea.* *Exequels dicit Augustinus, I et sec-*
ing

b Iosephus.
lib. 17. c. 10.

Mat. 2. v. 22.

ing he had beene warned in a dreame, (or perhaps being warned againe) though he avoid *Iudah*, he will at least goe into some part of *Israël*. If he had two warnings, this latter was to instruct him in the true meaning of the former, whereby he was not directed to *Iudea* in particular, but into the land of *Israël*, as I take it, with opposition to the land of *Iudea*. And so saith the *Evangelist*, he left his purpose for *Iudea*, and turned aside into the parts of *Galile*, to the place of Christs conception. And thus by his doubtfull resolution; the will of the Lord, which he had spoken by the Prophet is vndoubtedly fulfilled; to wit, that Christ from the place of his conception and education should be called *Nazareus*. A name (in their intendment that sought to fasten it first vpon him) of disgrace and scorne, but by the disposition of the Almighty, a knowne title of greatest honour, convicting such as vsed it otherwise, even whilst they spake it, of blasphemie; which way soever wee interpret the meaning of it. For if this Cities name, whose Etymologie is hardly found in the old Testament, were *Natforeth*, or *Natzareth*, or as *Elias Lenita* saith, *Netzer* (the word which *Isa* vseth) it is by interpretatiō the City of plants or grafts; in plain english *Graftowne*. Whence if the *Iew* captiously demand: was it ever heard that any Prophet should arise out of *Nazareth*? Wee may answere (as our *Sauour* did *Pilate*) *Insidell*, thou hast said it, though vnwittingly, as *Caiphas* thy predecessour

Ibid.

n Dicunt Chri-
stiani Iesum na-
tum esse in Beth-
lehem & educa-
tum fuisse in ci-
uitate, quæ in
lingua eorum
Nazareth in no-
stra uero Netzer
vocatur.

did foretel his dying for the people. For didst thou never heare of a man, whose name was the *branch*; never of a *plant Netzer* that should growe out of the root of *Isai*? What if thou canst not revile this *Iesus*, whom we preach, but thou must acknowledge him *Hanotzeri fureculi ille*, or *fircularius ille*, or *germen illud*; **THE PLANT, THE BRANCH.** For though the obiection mean to disgrace him, yet God had ordained his glorie as well out of his enemies mouths that meant him mischief, as out of the mouthes of silly babes, that meant him neither good nor ill. And it is very suitable to the waies of Gods providence, to suggest, by ambiguous words or speeches, vnto the attentive hearer, conceits quite contrary to their meaning that utter them. So *Crassus* in his *Parthian* voyage, wills his souldiers & disheartned with a dismall way, which *Abgarus* had led the to be of good cheere; they should not come that way backe againe: his meaning was they should returne a better, but they take this as the sentence of death from their Generals mouth; and so march on drouping, in such dead silence to their miserable disastre, as men condemned doe to the place of execution. This speech of *Crassus* was worse taken, then it was meant: but many of like observation I could here alleage, which ill meant by such as uttered them, haue bene well interpreted by the parties whom they concern'd: as the *Apollonians*, soliciting aid of the *Epidamnians* against the *Illyrians*, finally,

put

Appian.

Val. Max. lib.
1.6.5.

put off with this flowting answere. *VVee will send Aiaru* (so was the river call'd which ranne by their Citie) *to your succour* : cheerefully accept the offer, and take heart and courage at the very mention of *Aiaru*, as if *Aiax* (who height *so in Greeke*) had bin reuiu'd to bee their leader. And their confident hopes, conceiu'd vpon the imaginarie conduct of such a noble Generall, did, by divine providence, bring forth reall successe, and vnexpected victory. And so no doubt the faithfull *Hebrewes*, as oft as they heard the *Jewes* call our *Saviour* in contempr, *Hanotzeri*, did interpret their speech, otherwise then they meant it, as *S. Iohn* did that of *Caiaphas*. And this was the *Evangelists* meaning, when hee saith, our *Saviour* went to *Nazareth*, that he might be knowne by this name, vsed both by his followers and his enemies.

19 Yet doe I no way reiect, but most willingly embrace their interpretation of this place, who thinke that speech of the *Angell* vnto *Sampsons* mother.* *And he shall be a Nazarite from his birth* was fulfilled of *Christ*, who was the true *Nazarite* indeed. Nor is this interpretation, (as most think) incompatible with the former: both are branches of the tree of life, in both shine most glorious rayes of the divine providence, would not men be more contradictory then their opinions. For, first it is a needlesse doubt moued by the one, whether this Citie's name in *Hebrew* were writtē with ° *Zain*, or with *Tsadhi*; and it is an impertinent obleruation.

Iudg. 13. v. 5.

° *Z. T3.*

observation of the other, to tell vs that *Nazareus*
 or *Nazarenus* for a *Nazarite*, comes not from the
Hebrew Nazar, but from *Nazar*: for the *Evange-*
lists and Greek writers of the new Testament, not
 out of ignorance, but by the direction of the holy
 Ghost, and of purpose, vse the *Hebrew* names as
 they are mollified by the *Septuagints*, for the
 more facile pronounciation of the *Gentiles*: as the
 famous *Rainolds* wisely admonished *Iunius*, for
 this reason to vse *Samarie* for *Someron*; & the like;
 seeing the holy Ghost had so spoken. It will suffice
 then, for our purpose, that the words signifying an
 inhabitant of this Citie and a *Nazarite*, such as
Sampson was, are one and the same in the Greeke
 and Latine. As for that different character, which
 some obserue by writing the one *Nazireus*, and
 the other *Nazareus*, or *Nazarenus*, I haue iust rea-
 son to suspect it for Criticks coyne, first invented,
 and since obserued by such as had better marked
 the different character of the *Hebrew* words,
 whence they are deriued, then the disposition of
 the diuine providence in suffering no difference
 betwixt them in the Greeke and Latine. It is a
 point (I knowe) very behoofful in arts, or sciences,
 or humane histories to distinguish such *equivoca*
à casu, as often fall out in translations, or corrupti-
 on of speech, by some note of difference in the o-
 riginall character. But these words *Nazareus* or
Nazarenus we suppose to be *equivoca*, not *à casu*,
 but *à consilio diuino*, by the diuine providence,
 which

which oftentimes in the ambiguity of speeches, hath intendments quite contrary to the ill meaning of such as speake them; as in bad actions hee vsually hath an end much different from the purpose of the doer. And for mine owne part, I never could more fully comprehend how incomprehensible God was in his wisdom, nor how inscrutable in his wayes, then whilst I consider, how foreseeing from all eternities, that the chiefe thing which either the proud or stubborne *Iewe*, the curious *Gracian*, the haughtie and statelie politique *Romane*, could obiekt against his sonne, exhibited in the infirmitie of our flesh would be the meanness of his parentage and education; hee could yet so dispose that he should bee concein'd and brought vp in such a Citie, as if his adversaries would vpbraid him with the baseness of it in *Hebrew*, they should withall, though vnwittingly, entitle him by that glorious name, which *I say*, *Jeremie*, and *Zacharie* had appropriated to the *Messias*: that is, hee should bee publikely knowne by the name of the *branch*, or *plant of Iesse*. Or if they would nickname him from it in *Greeke*, or *Latine*, they should withall, though vnwittingly, acknowledge him to bee that *Nazarite* of God, of whome *Sampson* was but the type; or to vse his owne words, *ὁ υἱοῦ τοῦ ἱεροῦ*, *illum, quem pater sanctificauit*, thus turning the note, or article of disgrace, to signifie the quite contrary *ὁ υἱοῦ τοῦ*. And for this purpose the Lord in his diuine providence, would haue as well this

a Ioh. 10. 36.

E

title

Title of *Nazarite*. *Iesuu Nazarenus*, written in *Hebrew*, *Greece*, and *Latine* capitall letters, vpon the *Crosse*, as the title of *King*. Now we all know that even the title of *King*, was, by such as procured the inscription, intended by way of *scorne*, or *contempt*: but yet in the *Almighties* disposition; this inscription in these three famous tongues, was as a publike authentique proclamation of his right vnto the *Crowne* of *David*: such a testimonie that he was heire of all things in heaven and earth, as shall condemne all such, throughout the world, of rebellion, as haue not vnfainedly acknowledged allegiance to him, as to their supream Lord & King. In like sort, whatsoever they intended by this title of *Nazarenus*, vnto the faithfull it must serue, as a publike and authentique testimonie, that Christ *Iesuu* was the man, which was to bee knowne by the name of *branch*, the *branch of righteousnesse*, the *Netzer of Iesse*, the *Nazarite*, the *holy one of God*. The cheefereason that moues mee to embrace this interpretation, is, because these two words *Nazar* and *Nazir*, with their derivatives, or words of equivalent signification, are the very titles, wherein the holy Ghost seemes to delight, when he describes the kingdome of Christ. His very *Crowne* is called by a word of the same Roote with *Nazareus* or *Nazarenus* the *Nazarite*, as *Ps. 132. Vpon him shall his Crowne flourish*. Nor doe I see what can be objected against vs, saue only this. If what was said of *Sampson* as the type, bee fulfilled

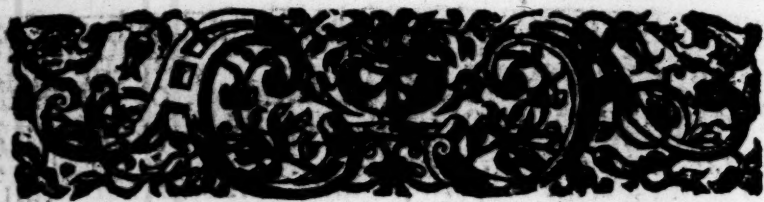
led in Christ, as in the body or substance : then Christ should haue been a true *Nazarite* as *Sampson* was. Out of doubt hee was so; but as hee was a true and perfect Priest, though no legall Priest after the order of *Aaron*, but according to the order of *Melchisedeck*, which was more eminent and excellent: so he was a true and perfect *Nazarite* (though no legall *Nazarite* from his birth) or rather the perfection or *Idea* of *Nazarites*, & therefore to be separated from that concretion of ceremoniall matters, wherein the forme and essence of legall *Nazarites* devotion did consist. And yet, as it became the Prince and crowned King of *Nazarites* the $\alpha\lambda\phi\alpha$ and $\omega\mu\epsilon\omega$ of *Nazarites* δ Ναζωραῖος , or him, on whose head the *Nazarites* crown was to flourish, he performed the legall rites of *Nazaritisme* by his *Embassadour Iohn Baptist*, in whom he set an end to those legall rites. As for the manner of their birth, and the Angelicall predictions, with other occurrences; no type in Scripture agrees better with the *Idea* or *prototypon*, then *Sampson*, and *Iohn Baptist*, with our *Saviour*: How that which was literally meant of *Sampson*, may bee said to bee principally meant of Christ, shall elsewhere (God willing) appeare. I would now onely request you to obserue that in some Copies of the 70, it is said that *Sampson* should be Ναζωραῖος θῆς , in others (retaining the sence or exposition, not the Etymologie) it is said he should be $\alpha\gamma\iota\sigma\tau\eta\theta\epsilon\iota\varsigma$, or *sanctificatio Domini* (i) *Domino sanctificatus*. And so

Luk. 4. v. 34.
If the wicked
spirit did speak
this in Greeke
he spake accor-
ding to the vse
of the word
Nazarene in
the Septua-
gint

the holy Ghost, when he giues vs the true exposition of the Greeke *Nazarene* as by the disposition of the diuine providence it should sound to vs, extorts this confession from the vncleane spirit. *What haue we to doe with thee Iesus Nazarene, I know thee who thou art*, not simply *ἄγας* as it was said of *Sampson*, but *ἁγὸς καὶ δῖος*, *that holy one*, of whome *Sampson*, and legall *Nazarites* were but types. Again, where it is foretold by the Angell, that *Sampson* should beginne to saue *Israel* out of the hands of the *Philistins*, this speech, mee thinkes, should implice a relation to some greater *Saviour*, that was to accomplish this salvation of *Israel* frō the hands of their enemies. And besides the spirituall redemption of them and vs, (of all the *Israel* of God) accomplished by Christ, and prefigured by *Sampsons* temporall saving of them from the *Philistines*: to my simplicitie, it seemes not altogether void of obseruation, that as *Sampson* was borne when the *Israelites* were first oppressed by the *Philistins*, so Christ likewise was then borne, when *Herod* an aliant, and a *Philistin* by birth, was tyrant as well of *Iudea* as *Palestina*.

20 That I may conclude in one word, as I intended, with you noble stemmes, or other hopefull plants here seated in this famous nurserie of arts; whose growth I wish in all the knowledge of forraigne nations; onely, in the bowels of Christ Iesus our Saviour, let me beseech you, and in his name, as his vnworthy Minister,

ster, charge you: that neither out of phantasticke
 doating loue, to forraigne nations, or naturall
 pride of your hearts, you ever say with that *Syrian*
Courrier. Are not *Isther Po* and *Meander*, the beau-
 tified subiects of delicate *Gracian* or *Italian* wits,
 better then *Jordan* or *Kedron*, then all the waters of
Israël? Slander not the mountaines of *Samaria* (no
 not in your secret thoughts) for dry and barren in
 respect of *Parnassus* or *Cytheron*: but though with
Ephraim, you wander to view the glorious sights,
 or learne such choice experience, as the famous
 monarchies of *Assyria*, *Babylon*, *Greece*, or *Italy* can
 afford you: yet let not your soules, which God by
 Christ doth wooe more earnestly, then hee did *E-*
phraim by my Prophet, bee ever affianced to these
 Aliants: but returne at length to these your Ci-
 ties of *Israël*; and visite *Nazareth* wherein the
 Lord hath wrought his wonders, wherein the rod
 of *Iesse* sprung vp. And what way soever you bend
 your course, take Gods providence for your pilot,
 and let *Iesus* of *Nazareth*, the starre of *Iacob*, the
 branch of *David*, and *Nazarite* of God, in whom
 all the Prophecies of different ages meet as lines
 in their center; for the making vp of whose glory,
 as well the scurrilous appellations of his deadly
 enemies, as the glorious salutations of his follow-
 ers, concur as the diuerse Meridians, of distant
 Regions, or opposite hemispheares in the pole; be
 alwaies Load-starre of your thoughts.



THE WOMAN A TRVE HELPE
TO MAN, OR MANKINDS
comfort from the weaker sexe.

GALAT. 4. VER. 4. 5.

4 But when the fulnesse of time was come, God sent
forth his Sonne made of a woman, made under
the Law.

5 To redeeme them that were under the Law, that
we might receaue the adoption of Sonnes.

¶



ALL things naturally desire
their preservation. There
is as true a longing of bad
humours, to feede and
strengthen themselves by
semblable nutriment, as of
nature, to expell them.

And since the corruption
of nature, became, in a manner, naturall to the
sonnes of Adam, it hath ever beene the property of
it, if not altogether to loath the food of life; yet to
mingle it with such sauces, as strengthen the flesh
to resist the working of the spirit.

A dangerous spice of this intemperancie, you
may behold in these *Galatians*, now seeking to al-
lay

lay the sweet promises of the Gospell, which their corrupt tast could not relish, with the bitter threats and curses of the Law. The pretences, vsed by favorers of Circumcision, to colour this ill compounded receipt, might bee more then can possibly come to this ages notice. Two more principal, are sufficiently, though implicitly, notified vnto vs by our Apostles answers, or preventions. The former is drawne from the glorious testimonies, given by Gods Saints to the Law, before the revelation of the Gospell. For, taking these *Jewes*, as they were, many hundreds of yeares before Christ was born.

** The Lord had not dealt so with any nation, as for his iudgements they had not knowne them. And can these Galatians, by nature Gentiles, the offspring of Heathens, excell Israel, without observation of that Law, by which Israel had so farre exceeded all the nations of the world?*

2 But as the dawning, though in respect of former darknesse, it may seeme as day, compared to the bright sunshine following, is rather to bee reputed part of night: So the state of the *Jewes* vnder the Law, although a freedome in respect of that thrall and ignorance, wherein they had liued in *Egypt*, was but bondage and slaverie to the liberty of the Gospell. And these *Galatians*, in turning to the Law, after they had beene so well entered in the Gospell, renued the *Israelites* sinne; who being on their way to *Canaan*, resolved to turne backe to the house of bondage, whence the Lord had

** Ps. 147. v. 20.*

had freed them. Or, to make the best that may bee of their opinion; say they did not indeed (as in expresse words they did not) vtterly reuoke the Gospell, but onely couple it with the Law: yet euenthis is their error and disobedience, is the very same as if the *Israelites* should haue resolved not to vse *Manna*, which God sent them from Heauen, for bread, vnlesse they might haue Onions & Garlick and the flesh-pots of *Egypt* for their meat.

3 The second argument, wherewith these Iewish seducers had bewitched these foolish *Galatians* (as we may gather from our Apostles preoccupation in this present Chapter) was much what the same with that maine charme, wherewith the Romane Sorcerers so mightily preuaile with the ignorant of our times.

These, or the like quæries, you may imagine, were often propounded to these late converts, by the *Jewes*. Whose successours would *Paul*, would *Apolloes*, would others, which abandon Circumcision, or the Ceremoniall Law, be reputed? Doe they not cal themselues the children of Prophets? Would they not bee accounted the sonnes of Gods chosen people? And what religion (I pray) did the Prophets, or their godly forefathers professe? Did they not all subcribe to the Ceremonies given by *Moses*? Did they not live and die in these practises, which wee perswade you to? And so liuing, & so dying, did they live or die like slaues or bondinen; or as free borne sonnes of *Abraham*; and

and heires of the everlasting promises?

4 To bring this controversie, betweene our Apostle and these seducers, to a more short and distinct issue. First, they agree, that only such, as lived vnder the Law, were the true Church and people of God. Secondly, that onely the true Church and people of God, were the sonnes of *Abraham*, and heires of the everlasting promises. But from these grants or suppositions, our Apostle thus inferres.

As every other heire, so the Church of God was to haue a time of non-age, before shee could come to her full age, or bee enstated in the inheritance bequeathed; that during this non-age, the state or condition of Gods Church and people, as of all other heires in their childhood, did nothing differ from the condition of servants. Whence againe it will follow, that as the authoritie of Tutors, of Gardians, and Feoffees in trust (though, for the times being, most absolute) is vterly to expire and determine, at the time, by the Testator or Doner appointed for the heire to enter vpon his inheritance: so the Law of ordinances, which God himselfe had given by *Moses*, though, during the time of the Churches non-age, most absolute and soveraigne, was to be repealed and cancelled, at the fulnesse of time (i) at the time appointed by God for the full age of the Church. Where it wil be no digression by the way to obserue, that the period of other heires non age, was not alwaies

F

precisely

precisely determined by humane laws; but might be longer or shorter according to the appointment of the Doner. Lastly, as secular heires, by not entring vpon their inheritance at the time appointed, doe much preiudice their title, and deserue (as wee say) to bee beg'd for fooles; so the Church and people of God, by not abandoning the yoke of the Law, at the time appointed by God for their full age, did thereby make themselves vncapable of the blessing bestowed on the in the Gospell.

Chap. 5. v. 1.

5 This is the point most pressed by our Apostle in this and the Chapter following. *Stand fast therefore in the libertie wherewith Christ hath made you free, and be not intangled againe by the yoke of bondage: behold, I Paul say vnto you, that if yee be circumcised, Christ shall profit you nothing: for I testifie againe to every man, that is circumcised, that hee is a debter to doe the whole Law: Christ is become of no effect vnto you, whosoever of you are iustified by the Law: yee are fallen from grace.*

Now that which determined the Churches non age, and did *ipso facto* extinguish the soueraigne authoritie of the Law, was the sending forth of the sonne of God, who was heire of all things. *But when the fulnesse of time was come, God sent forth his sonne, made of a woman, made under the Law, to redeeme them that were under the Law, that we might receaue the adoption of sonnes.* Or according to the dialect of our english Law, that the inheritance

heritance of sonnes might be cōveied or made o-
ver vnto vs (for so much the Greeke, ἀπολαμβάνει,
may import:) and it was to bee conuaied vnto vs,
not by right of birth (all of vs being children of
wrath) but by adoption. Now, adoption is the in-
grafting of a forrainer, into a better stocke or fa-
milie. The only stocke whereinto we (which were
not sonnes, but servants) could bee ingrafted, was
the true and naturall sonne of God. He alone could
set Gentiles free from the bondage of sinne, & Iews
from the curse of the Law, which was added because
of transgression. The summe then of our Apostles
doctrine in this place, is the same with our Savi-
ours. Verily, verily I say vnto you (that boast of A-
brahams seed, & never were in subiection to any)
to you, I say, that whoeuer committeth sinne, is the ser-
uant of sinne, and the seruant abideth not in the house
foreuer, but the sonne abideth euer. If the sonne there-
fore make you free, yee shall be free indeed.

Ioh. 8 v. 33.

6 Referring the act of redemption, and this
glorious prerogative of being the sonnes of God
vnto some better occasion; giue me leaue, first, to
vnfold, what the sonne of God hath done for his
part, that he might be a perfect and vnpartiall re-
deemer: secondly what is on our parts required,
that we might be capable of his redemption.

In the former I shall endeavour to stirre vp ad-
miracion at the wisdom and loue of God; the vie
whereof shall be to kindle loue and thankfulnesse
in our selues, and to incite our alacritie in perfor-

ming such duties as are required at our hands.

The summe of that, which the sonne of God hath undertaken for vs, is by our Apostle gathered to these three heads.

1 He was sent forth into the world.

2 He was made of a woman.

3 He was made under the Law. Of these in their order: and of their severall necessities & conveniences.

To bee a sonne, necessarily presupposeth a begetting. If then we be the sonnes of God, we must be begotten by him; and of vs that are his childre by adoption, saith St James, *He begate vs with the word of truth, that we should be the first fruits of his creatures.* This word of truth, by which wee must be begotten, must first be conceaued by vs; and yet is it the principall of those good & perfect gifts, all & every one of which (as the same Apostle speaks) are from above, and descend to vs from the father of light. But who shal ascend vp into heaven to fetch them thence? *No man* (saith our Saviour) *ascendeth vp to heauen, but he that descended from heauen, the sonne of man which is in heauen.* When he discoursed of heauenly mysteries: *He spake what hee knewe, and testified what he had seene;* others spake but by gesse or heare-say, as they had beene taught. *No man* (saith St Iohn) *hath seene God at any time, but the only begotten sonne, which was in the bosome of the father, he hath declared him.* Being in the bosome of the Father from everlasting, hee could not but knowe

Iani. 1. v. 18.

Verf. 17.

Ioh. 3. v. 13.

Chap. 1. v. 18.

knowe him, and his will concerning man from everlasting. But so long as hee remained in the bosome of God, not manifested to the world, wee could no more approach the place of his dwelling, then we could the dwelling of his father; we were as vncapable of his instructions, as of his fathers.

7 Requisite therefore it was hee should bee sent forth, that hee might bee our teacher; such a mature authenticke teacher, as sauing truth, able to beget sonnes vnto God, should issue as naturally frō his mouth, as ripe seed, apt for propagation, doth from fruitfull trees. From this his efficacie in teaching, did the people admire God, speaking in him, *for hee taught not as the Scribes and Pharisees, but as one that had authoritie*; being indeed the author of that doctrine, which he taught; one from whose fulnesse all former teachers had receaued their measure of knowledge. *Moses* himselfe that gaue the Law, much more the *Scribes and Pharisees*, the expounders of it, were but as ordinarie schoolemasters; their best auditors but as schoole-boyes, or grammar-schollers, labouring all their life times, to learne the first rudiments or elements of sauing knowledge. But after the DIVINE WORK had spoken to the world by the mouth of man, Great was the number of Preachers: Hee gaue some Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers: Of such mysteries, as no secular Artists, nor children of Prophets,

Mat. 7. v. 29.

Ephel. 4. v. 11.

could ever attain vnto ; nor did they which taught the world these mysteries , learne them by rule or method.

8 But you will say , all this might haue beene done , although hee had beene sent in the forme of an *Angel*, wherein he appeared vnto the Fathers. Hee that taught *Moses* without the substance of man, could haue taught the *Apostles* and *Evangelists*, the whole doctrine of the Gospell, although he had not beene borne of a woman: he that overthrew *Pharaoh* and all his host in the red sea , put the *Cananites*, & other enemies of *Israel* to flight, by his sole invisible presence : could not hee haue vanquished sinne and Sathau without the assumption of our nature ? doth the flesh adde strength vnto the spirit ?

The question is not what he could haue done by his Almighty power, but what in his wisdom was most fit and convenient for our redemption. Now, this wee say, that by the eternall rules of equitie, which God obserues in all his waies, it was not onely convenient but necessarie (though not for our instruction, yet for our redemption & sanctification) that his sonne should be not only man, but man *made of a woman* : and our Apostle in saying thus , saith a great deale more, then if hee had said, borne of a woman.

9 Every man, except the first man *Adam*, is borne of a woman, but no man besides the sonne of God, by whom man and all things were made, was

was made of a womā. The mysteries contained in this manner of speech, cannot bee duely valued or vnfolded, without some explication of that peculiar reference, which these words, in the Apostles intent and meaning, haue to the first creation of man and woman.

10 And here I must intreat you of the weaker sexe, to obserue with me, that our Apostle, as well to put you in mind of that duty which you owe to your husbands, as also to stirre vp your thankfulness towards God, for your redemption; still referres you to the maner of your mother *Eues* creation, and transgression. Two testimonies shall at this time suffice, for the establishing of this truth; both taken from our Apostles writings. Of which the one best expounds the true force & meaning of this phrase; *Made of a woman*: The other vnolds the mysterie therein contained.

The former is 1. Cor. 11. v. 7. &c. *For a man indeed ought not to cower his head, forasmuch as he is the image and glory of God, but the woman is the glory of the man; for the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man.* Thus he deriues your subordination to your husbands, from the first originall of your sexe: this methode & manner of instruction hee learned from our Saviour, who resolved the difficultie proposed concerning divorce, from the Canon, or Institution of Matrimonic, enacted by God, with *Adams* consent, and voice,

Vers. II.

Jerem. 31. 22

voice, whilst *Eve* was formed. Nevertheless, to qualifie and moderate this authoritie, which the man by priority of creation, hath over the womā, the Apostle adds; *Neither is the man without the woman, nor the woman without the man in the Lord: for as the woman is of the man, even so is the man also by the woman; but all things of God.* The first woman then, was made of the first man; all men since haue come into the world by the woman: but the sonne of God came not only by the woman, but was made of the woman; as the first woman was of the first man. This great mystery was precisely fore told by the Prophet *Jeremie*, though not so plainly, as many at the first sight would obserue it. *The Lord hath created a new thing in the earth, a woman shall compass a man, or the female shall inclose the male, or man of strength.* It is called a new creation, with reference to the first creation, wherein the woman was inclosed in the man; as here quite contrary, the man is inclosed in the woman, by the immediate hand of God, conceau'd and borne without any concurrence of man; as the first woman was brought forth out of the substance of man, without the helpe or consort of a woman.

II The second place in our Apostles writings, which truliest explicates the meaning of the mysterie contained here in my Text, or in the place of *Jeremie* last cited; and best sets forth the incomprehensible wisdom of Gods proceedings in the admirable worke of mans redemption, is

1. Tim.

1. Tim. 2. 11. *Let the woman learne in silence with all subiection, but I suffer not a woman to teach, nor to usurpe authoritie over the man, but to bee in silence.* Why is her vsurpation of authoritie over the mā, so insufferable? the reason in the next words is given, in part, from the order of her creation, for *Adam was first formed then Eve.* This proves that she should have bene vnder mans authoritie, though neither he nor she had sinned. But the principall reason why shee is put to silence, especially in the Church, is from the manner of her transgression, in the verse following: *And Adam was not deceaved, but the woman being deceaved was in the transgression.* Because she had boldly adventured to hold partly with the old serpent without her husbands leaue, and contracted with so great danger to all mankind, without his instructions; because this done shee tooke vpon her to be the serpens agent to bring over her husband (whom shee was to counsell, when her advice was demanded, not to lead,) into the same combination; therefore is this modestie and silence which the Apostle speakes of, inioyned the whole sexe, by way of punishmēt, or at least, to put them in minde of their mothers first transgression. For *Eues* disease, or sutesit of the forbidden fruit (vntill God in his infinite wisdom found out a soveraigne remedie by the contrarie) was more dangerous & preiudicious to the whole sexe, then *Adams* was to his sonnes.

This truth is included in the last clausse of our

G

Apostles

Apostles discourse, concerning this point, *1. Tim. 2. 15. Neverthelesse she shall be saved.* This adversative particle (*Neverthelesse*) suppoeth a tacite objection; this or the like: But is there no meanes left for *Eves* salvation, as well as for *Adams*; though she only were seduced by the serpent? or shall not the woman which is in subiection, be saved as well as the man, which hath authoritie over her? Yes, she shall be saved too; but by what meanes? *διὰ τῆς τεκνοποιίας*, through child bearing: but alasle, what shall then become of the barren wombe, or of her that beareth no children?

12 *Cornelius à lapide*, a late Iesuite, would haue the paines of child birth, to be in this place established as a Purgatorie, without which this sexe could not enter into heauen. Must then the excessive, or extraordinarie sufferings of some mothers, supererrogate for other women that beare no children? I shall not need to trouble my selfe with remouing this stone of offence, which can stumble none but the daughters of the blind Church. I will passe over it, and proceed: As this place of *Timothie* best expounds the words of my Text, so may these words in it *διὰ τῆς τεκνοποιίας* best be expounded by another place in this *Epistle*, wherein the Apostle, discoursing of that promise of God to *Abraham*, (*In thy seed shall all the nations of the earth be blessed;*) excellently obserues (what the matter & circumstance of the text, nor the grammatical singularity of number doth necessarily inferre,)

ferre,) this is not spoken to his seed as of many, but as of one and to thy seed, which is Christ; To comment therefore vpon St Paule, by the analogie of his Comments vpon Moses; hee saith not in this place, the woman shall be saved through bearing of children, as speaking of many, but through her child-birth, as meaning one, which is Christ; the Sonne of God, made of a woman, without man.

Gal. 3. 16.

13 It is vsuall with the Hebrewes, to put the abstract for the concrete, substantiues for adiectiues. ^b Cause our captiuitie to returne like the Rivers in the South; (that is) bring home our captiues with speed: so Salvation is often put for Saviour; Glory for glorious, Iustice for iust, &c. Now by the same priuiledge, which admitteth captivity for captiues, or *sanctificatio domini*, for *domino sanctificatus*; must *τεκνογονια*, child-birth, go in this place for as much as *τὸ τεκνογονῆσαι: σωθῆναι* and *τὴν τεκνογονίαν* is all one with *σωθῆναι* and *τὴν τεκνογονίαν*, shee shall be saved by her child. Briefly, the womans child-birth is as much as the womans child, & the womans child is somewhat more than the womans seed. For, that the womans seed which was to crush the serpents head, should become a child and be brought forth by his mother, not conceived only, is no paradox of our invention. It was the meaning of Gods promise, when first he made it, that this seed should be such a child, so conceived and brought forth, as might truly call a woman his mother, but no man on earth his father.

^b Ps. 116. v. 4.

14th To giue you a more distinct view of Gods wisdom, in contriuing the meanes of our saluation. The first woman, by yeelding her consent to the wicked spirit, eates of the forbidden fruit, in hope she and her husband should become Gods, and their offspring like young Gods, knowing good and euill. The issue of this adulterous compact with the serpent, was, that shee conceaued sinne and brought forth death, before she was a mother of children. And her children with their posteritie, were by nature the sonnes of wrath, the serpens seed, and heires of his everlasting curse. To cure this maladie by the contrarie; God in his wisdom, so ordaines, that another of the weaker sexe, of a temper quite contrarie to her mother *Eue*; one as lowly as she was proud, whom the old serpent had never tempted with dreames of being a Queene, much lesse of being a Goddesse on earth; one whose spirit reioyced in the lowly estate of an handmaid, should, by yeelding consent to the blessed spirit, conceaue him that was the sonne of God, the tree of life, in whom as many as beleeeue, receaue the adoprion of sonnes, and are co-heires with him of everlasting blisse. No marvaile if the issues of their cōsents should be so contrary, when as the principall agents, with whom they contracted, were such opposites; the one was the SPIRIT OF TRUTH, the author of life, and GOD OF LIGHT: the other *the spirit of falshood, the father of lies, and prince of darknesse*. Lastly, the first woman

woman, did thus adulterate her soule, by contracting with Satan without advice or consent of her husband: and this is that which made her estate, & the state of her sexe, farre more desperate then *Adams* was. For, as Divines observe, the wicked Angels, because they sinned wittingly and willingly, without a tempter, are left without all meanes of a mediatur, or redeemer. Now the woman, in that she did partake more deeply of this their sin, (for being tempted by them, she forthwith turn'd tempter with them) was more liable to their remedlesse punishments then the man: vntill the Lord in mercy, found out the meanes, here mentioned by our Apostle to releiue her. The conclusion intended by him in that discourse, is, to assure woman kinde, that *Evas* assenting to Satan, without the advise of her husband, was not more available to condemne the sexe, then the *blessed Virgins* bringing forth of her first borne, whom she concei'd by meere reliance on Gods promise, without the concurrence or furtherance of man, was to redeeme it.

15 This exposition of the place in *Timothie* is so cleere and naturall, that not the meanest student here present (so hee will marke the former references to the first creation) but may well wonder how any professed interpreter could omit it. Imagine with me, that the whole tenour of this assurance, devised in tearmes most exquisite, for securitie and comfort of the weaker sexe; were to

be perused by any ordinarie Lawier, but with halfe the diligence men vse to examine Leases, or other Evidences concerning their private commodities: The principall clause, or *demise it selfe*, would, at first sight, appeare to be contained in these words, *συνδουλὸν ἑαυτῇ καὶ τοῖς παισὶν αὐτῆς τρυφώσας*. It would likewise be as apparent, that *faith, loue, holinesse, sobrietie, and temperance*, did follow onely by way of condition or proviso. Or to speake in our owne dialect: Seeing *faith, loue, &c.* are added as cōditions, or qualifications on the womans part, who is the subiect or patient; the meanes or meritorious cause of salvation, being emphatically assigned vnder scholasticke character in the clause precedent, *συνδουλὸν ἑαυτῇ καὶ τοῖς παισὶν αὐτῆς τρυφώσας*: this hath alwaies seem'd to me, a demonstration as evident as any can be, *ab effectu*, that the principall obiect or foundation of sauing faith, (*the promised womans seed*) must needs bee comprised in the word *τρυφώσας*. & In Iesus Christ (saith the Apostle) *neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by loue*. But neither loue, nor faith working by loue, can availe more without *Christ Iesus*, then circumcision in *Christ Iesus*. And bootlesse it had beene to haue added this cōditional, (*if they continue in faith, &c.*) vnlesse the foundation of faith, and salvation had beene comprised in the former words, *She shall bee saued by her child birth*. Now as fidelitie, chastity, & practises of charitie, are necessarie to all, but in a peculiar and remarkable sort necessarie to those, whose

4 Gal. 5. 6.

whose forefathers haue beene perfidious, adulterours, and oppressors: so, albeit none can be saued without these virtues here mentioned, (*faith, charitie, holinesse, temperance*) yet are these peculiarly necessarie to the weaker sexe, in respect of the first womans sinne: to the severall parts or degrees whereof they are most divinely and accurately suited and ranked by our Apostle. One part of her transgression (perhaps the first) was infidelitie, or distrust to Gods threats and promises: therefore it is required as a condition necessarie to all women, *ἵνα πιστωσιν ἐν κυρίῳ*, that they be constant in faith. Another part of the first womans sinne, (besides disloyaltie) was breach of that sociall loue, which by order of creation was due vnto her husband. For as shee had beginning of being from him, so she was not to haue contracted any businesse concerning her estate without him. Shee should haue knowne his consent, before shee had presumed to haue passed hers; and because shee did not so, but brake the bond of sociall loue; it is required of all women that they continue in loue.

16 Againe, the first womā polluted her soule with spiritual adulterie, by listning to Satans impious suggestions. Hence it is required of the weaker sexe, that they continue in *holinesse & chastity*. The claspē that must keepe all these ornaments, or spirituall habits close about thē, is *Temperance*. For so the Apostle concludes; *Notwithstanding they shall be saued, if they continue in faith & charity,*
and

and holinesse with temperance. As if hee had said, it was their mother *Eues* intemperate appetite of the forbidden fruit, faire in shew, which did quicken and giue life vnto the first transgression; whose first seed (perhaps) was pride; and for this reason continent eyes, and temperate appetites are on the womans part required in the last place, as *subjection* is in the first. For conclusion of this point. As this Catalogue of vertues in the last clause, hath expresse reference, to the severall parts of her transgression: so haue these words *οὐδ' ἔσται ὡς ὁ ὄφις*, as peculiar relation vnto the promise concerning the womans seed, *which was to bruiſe the serpents head.*

d Gen. 3. v. 15.

17 I shall not need to trouble this learned audience, with a doctrine very frequent, becaule most vsfull in the Primitiue Church. A necessitie was laid vpon the Reverend Fathers of those times, to vse this place, as one, amongst many, most pregnant, for refutation of such heretiques, as held our Saviour did take only the shape, and figure, not the true flesh and substance of man, from his mother. But seeing their herisies haue for these many yeares, slept with their bodies: I hold it a sin to awake them, by entertaining any solemne dispute with them, or making lowd declamation against the. Taking the truth, which these men are not able now to contradict for vnquestionable (as being the principall subiect of all Christian knowledge.) Their obseruation is neither vnneccessarie for

for any time, nor impertinent to this present occasion, who out of this phrase *M A D E O F A W O M A N*, would give vs the true *M E D I U M*, or causall demonstration of another conclusion, essentially subordinate to the fore cited observation of the Ancient. The conclusion is, that our Saviour, did with the substance or flesh of man, take vpon him all the infirmities, and weaknesses of our mortall flesh.

18 The heathens although they feined *Pallas* to be a Goddesse, yet conceived her to bee of a masculine valour and true heroicall spirit, as being wholly conceived and borne of *Jupiters* substance, not participating of *Iuno's* nature, or disposition. That wisdom in the Greeke tongue is of the feminine gender, was to them a sufficient *Hint*, thus to transforme the wisdom of God, into a *Goddes of wisdom*. What they spake of this *Goddesse* or daughter of *Ioue*, was most true of the *wisdom* and *Sonne* of God. He was begotten from all eternities of his Father without a mother, *very God of very God, Geber el*, or the strong God. And whilst He remained in the bosome of his Father onely, sending forth wise men & Prophets vnto his people, he did in no wise participate of any infirmity. But that this *wisdom* and *Sonne* of God, should bee conceived and borne of a mother, without a father, and sent forth into the world vpon the same embassage that hee had sent his servants; was a truth farre remote from that *hemisphere*

H

of

of darknesse wherein the hearthen sat; yet a common prenotion amongst Gods people. And what better prooffe can bee desired for evincing him to be a man (as the Prophet tearmes him) of infirmities, then his taking his whole substance from the infirmer and weaker sexe. *The man that is borne of a woman (saith Iob) is of few daies full of trouble;* Intimating, as some thinke, that as life & strength are from the *Father*, so frailtie and mortality are from the *Mother*. It is not then strange, if He who took his whole substance from his mother, were peculiarly capable of infirmities. A drie and weariish soile, cannot naturally tend forth goodly Cedars, full of sap: nor could the incredulous Jew have expected, his promised *Messias* should bee a *Giant*, or man of strength, had hee but duly considered, that he was to be the womans seed, flesh of her flesh, and bone of her bone, not so of *Mans*. And more particularly of this sprig of *Iesse*, saith the Prophet, *He shall growe up before him, as a tender plant, & as a root out of a dry ground: hee hath no forme nor comeliness, and when we shall see him, there is no beautie, that we should desire him, hee is despised and rejected of men, a man of sorrows and acquainted with griefe.*

19 Marriage well fitted is a kind of musicke, and consists in a true consort of the stronger and weaker sexe. But in this happie marriage betwixt *HEAVEN* and *EARTH*, betwixt the *Divine*, & *Humane Nature*; the *Sonne of God*, and the *Seed of Abraham*, there is a consort of contrarieties (of strength

Iob 14. v. 1.

Isa. 53. v. 2.

strength and weaknesse) in their abstracts. He, that was *Geberael*, the strength of God, is indissolubly linkt with the weaknesse of man, with the flesh and substance of a womā. He, of whom God might haue said, as *Iacob* did of *Reuben* before his fall. *h My first borne, my might, and the beginning of my strength, the excellencie of dignitie, and the excellencie of power, is become (sinne only excepted) like vnto Reuben, when his dignitie was gone, unstable as water.* The sonne of God, (not by adoption, but by eternall generation) is sent forth, *made of a woman*, and thereby subiected to more infirmities, then any man before him, had bin, or after can bee. Strength was thus to stoope to *Weaknesse*, that weaknesse might become strong; and *Eternitie* to match with *Mortalitie*; that our mortall bodies might be immortall. For as *Man* and *wife* are one flesh; so much more the *Sonne* of God, and the *womans* seed, make but one *Christ*. And in this consort, the Spouse, or weaker nature, *Cornuscat Mariti, Titulis* is really dignified, with these late mentioned, or the like titles of her Lord and husband. Strength is now become her girdle, and immortalitie her wedding garment; freedome, ioy, & happinesse everlasting, are made her ioynter, whose former state was mortalitie, charged with servitude and infirmities.

b Gen. 49. x. 3.

20 The former obseruation concerning the importance of the word *mulier* here vsed, though (in my opinion) not impertinent to our Apostles meaning, may in better iudgements, seeme rather

to increase then diminish, a common difficultie. First, were his meaning such as wee suppose it; hee had said better, *ἐκ τῆς ὁδοῦ*; then *ἐκ τῆς γυναικὸς*, *factum ex femina*, rather then *ex muliere*. For *femina* being the proper name of the weaker sexe, seemes to import fragilitie, more directly then *Mulier* doth. Besides, this phrase *factum ex femine* would haue well conformed with that principall article of our beleefe, *Hee was made and borne of a Virgin*: With which, this forme of speech in my text, *factum ex muliere*, may seeme scarce compatible. For *virgo* and *femina* are subordinate, every *virgo* is *femina*; but *virgo* and *mulier*, or *ἄρσεν* and *ἡθρὴς* are rather opposites. Some learned Interpreters, notwithstanding, haue obserued the Greeke *ἡθρὴς*, to be sometimes taken for *ἄρσεν*, as *mulier* likewise in the Latine is for *virgo*. And why might not the Apostle vse the like language? Yet in saying thus much and no more, they make the maner of his speech more capable of excuse, then meritorious of admiration; whereas to my apprehension, there lies a mysterie in the word *ἡθρὴς* as here it is vsed by the Apostle, which had not been so well exprest, either by the common name of the sexe, *ἡθρὴς*, *femina*, or by *ἄρσεν*, *virgo*.

For better notification of what I conceiue, you are to consider, that *virgo* and *mulier* (as the words answering to them in the Greeke) haue two significations, or rather importances. *Virgo* sometimes implies no more then *feminam intactam*, or *virginam*.

ignaram, a woman that knowes not a man: sometimes it signifies, *femina intacta*, *ne desponsata*; a woman not betrothed. *Mulier* likewise implies sometimes an opposition to the first importance or signification of *virgo*, and signifieth as much as *femina corrupta*, or *virginaria*; sometimes it imports no more then *femina viri desponsata*. And this later vse or importance whether of the Latine *mulier*, or of the Greeke *γυνή*, is not opposite but coincident to the second vse or importance of *virgo*, or *παρθένος*. One and the same *femina*, may be *intacta*, and yet *desponsata*, a wife or woman betrothed vnto a man, & yet a virgin. So *Eue* is called by the septuagint *γυνή* (in the originall *Ishah*) a wife, at her first creation: Matrimonie it selfe was established, in her extraction out of *Adams* side. In this sense she was *mulier*, a wife, when she committed the first transgression, and yet *παρθένος* or *femina intacta* a virgin too; for shee did not knowe her husband, before shee had contaminated her soule with lusting after the serpens bayts. And for this reason, would the wisdom of God be made man of a virgin, and yet withall *ex muliere*, of a virgin betrothed vnto an husband, that *Eues* miscarriage might be regained in her. *Eue* was created to be a helpe to *Adam*, but proued his ruine. The blessed virgin must likewise bee tolemnly consecrated for an helpe to *Man*; but so consecrated, becomes a comforter, not to *Ioseph* only, but to all his bretheren, to all the Israel of

God, whether they be *Iewes* or *Gentiles*.

21 For the wisdom of God, thus solicitously and accurately to contriue and plot the meanes of mankinds redemption, it was expedient and necessary, in respect of that inbred superstition, where with both *Iewes* and *Gentiles* were deeply rainted. All of vs, from our cradle, from the wombe, are sicke of our mother *Eues* disease; prone, vpon every light accidentall circumstance, or want of ceremoniall references, to pick occasion when none is offered, to distrust Gods promises for our good. The subtiltie of the old serpent, continues still the same, rather increast by long experience, then impaired by age. No Sophister so captious, no Lawyer so cunning, as He, to misperlwade men either that the instrumēt of their assurance want words to carry the inheritance vnto all, or that their Redeemer is vnable or vnwilling to instate thē in it; or that some, at least in respect of their particular condition or state of life, are vncapable of the good intended. For preuēting this his cūning, hath God in his wisdom incompass and hedged in all mankind with such a world of references, and admirable alliances vnto his *Sonne made man of a woman*, as no sort or condition of men, that frame their aspect aright, can suspect themselves to bee excluded. Every circumstance of his person, conception, birth and life, are suited, as it were of purpose, to giue checke vnto the vtmost curiositie of superstitious humane fancie.

22 Had our redeemer beene onely man, though a man much more after Gods own heart, then his father *David* was; wee would haue said of him as we doe of a friend whose minde we knowe to be better then his meanes; Surely, hee wisheth me well, and would lay downe his life to doe mee good: but being once dead, what dominion can he haue over death? Or raised againe; yet being farr absent in the highest heavens; how shall he guard me against Sathan and his Angels, still present to assault me here on earth? Againe, had he been only the *Sonne* of God; wee would haue conceaued of him, as we doe of many great ones, whom we acknowledge to be honourably disposed, but not so tenderly compassionate of poore mens cases, as might bee wisht; because they haue no acquaintance with povertie or the miseries that attend it. To prevent these temptations to distrust; God would haue his only *Sonne* to bee made a *Man* of sorrowes, and of entire acquaintance with griefe; a man subiect to greater bodily vexations then any in this life can tast. And yet at last to be exalted according to his humane nature vnto glory; that we might haue a solicitour in the Court of Heaven, of our owne corporation and stocke: one that could pittie our wants, and compassionate our grievances, by the lively experience, and never fading memorie of his owne more grievous sufferings whilst he liued on earth; able withall to plead our deliverance from danger, out of that infinite

wisdome

wisdom which He is, and to procure it by that infinite favour and respect, which hee hath with his father from everlasting.

23. Or if the sonne of God had beene made man as *Adam* was of the earth, or not thus miraculously made of a *woman*: the old serpent might easily have brought the weaker sexe into a relaps of their native distrust vnto Gods promises. Feare, if not despaire, would in temptations haue overtaken them: least Christ had beene sent forth to redeeme the *Man* onely, whose sexe hee assumed, not silly woman, to whom hee had no speciall reference. Or had he beene made *MAN* of a Virgin onely, not of a wife or woman betrothed to an husband; married persons might haue mistrusted, least matrimonie had made them more capable of their first parents curse, then of the blessing made in the promised seed; or least the coniunction of twaine in one flesh, might haue caused a divorce of both from *him*, vnto whom whosoever is conioyned, is made one spirit with him. Now that the world might knowe marriage to bee honorable among all men; and that the bonds of undefiled wedlocke are no fetters to the soule: it pleased the wisdom of God to be conceived in wedlocke, & borne of a virgin affianced to a man. On the contrary, least the Eunuch, (Hee, I meane, that either by nature is vnfit for marriage, or out of iudicious resolution and discreet choice, holds marriage vnfit, or vnexpedient for him) should take vp his complaint

1. Cor. 6. v. 17.

complaint, and say, *alasse, I am a dry tree*, and can bring forth no fruit vnto eternall life: it hath pleased the only begotten **SONNE** of God to grace & sanctifie single life, by his owne practise and example. For though he were *made man of a woman*, betroathed vnto an husband: yet was he never betroathed vnto any woman: that no humane soule of what condition, or sexe soever, might haue occasion to dispaire of being eternally betroathed to him. The end and issue of his admirable chastitie, was to institute, that supernaturall and sacred Polygamie, which was (perhaps) by peculiar indulgence of diuine dispensation legally foreshadowed in the multitude of *Dauids* wiues, or in the Polygamie of others, from whom he descended. Howsoever, *as the desolate hath more children then she that hath an husband*, so are the spouses of this chaste and *hol*y one, more in number, then the wiues and concubines of luxurious *Salomon*. Hee is that everlasting *bridegroom*e, whose Courts no multiplicitie of consorts can pollute: there is no soule, so it bring faith for its dowrie, but may be assuredly espoused to him. What was spoken of *Eue* in respect of *Adam* is true of all (be they male or female) that are once espoused to him. *They are members of his bodie*, (and therefore cannot bee cut off) *of his flesh, and of his bones*: and being such, there is no danger of any Nullitie; they can never be divorced from him; there is nothing that can diminish or estrange his loue. Barrenesse by *one wo-*

Egy 54.v.r.

^a Deut. 23. v. 1.
^b Isa. 56. v. 5.

mans child birth, is now no more a reproach vnto the rest: so they be not barrē in faith, the childlesse are more deare to him than was *Hannah* to her husband. Virginitie it selfe is become exceeding fruitfull, by the fruit of the *Virgins* wombe. And the Eunuch, which in time past, ^a might not enter into the Congregation of the Lord, ^b hath now gotten a place and name in the house of God better then of *sonnes and daughters*, for there is no name so deare and tender as the name of *Spouse*; none so capable of everlasting habitation with the immortal king.

24 But all this being granted, that our Redeemer was made *man of a woman*, who was both *wife and virgin*, that hee himselfe made choice of single life: these circumstances only minister hope to both sexes, or states of life. But he that was thus made and thus lived, is the vndoubted heire and Lord of all things: And what comfort can the distressed captiue, the poore servant or bondslaue reape, from his incarnation, that is by nature *the Sonne of God, King of this world, and Father of the world to come*? Surely, as much as any other, if not more, so he brooke his estate with patience; for it followes: *He was made vnder the Law, &c.*

25 If such as were vnder the Law, were (as the Apostle often inculcates) in bondage, or in the state and condition of pupils, or servants: then questionlesse the Sonne of God, in being made vnder the Law, became a seruā, for his present estate and condition, that hee might make servants free

free men, and sonnes of God. And this reason is exprest by the Apostle, in my text: Besides this; vnlesse the sonne of God had profest his obedience, and service vnto the Law, by being circumcised the eight day: Men of Iewish progeny, might haue beene tempted to doubt whether God had not set the badge or seale of circumcision vpon their nation, as hee did his marke vpon *Cain*, in token they should be vagabonds, and fugitiues from his presence. Indeede the greatest part of the circumcision, proued *Cains* brethren in the event: but that God did not by circumcision marke them to exile and slaughter, is sufficiently manifested in that hee caused his only Sonne to be circumcised. So then he is circumcised & made vnder the law, that such as were of the circumcision and vnder the law, might haue full assurance he was sent forth to bee their redeemer. Yet had he beene conceiued in the same province wherein he was borne and circumcised: the ten tribes, or kingdome of Israel, might well haue doubted, whether Gods promises had nor beene entraild vnto the tribe of *Juda*; whether their fore-Elders had not releast their interest in them; and forespoken all their posterities hopes, by that desperate and unhappie speech, which fell from them when they first revolted from *Rehoboam*: *what portion haue we in David? neither haue wee inheritance in the sonne of Iesse.*

1. King. 12. 16.

26 This, or the like temptation, vpon whatsoever ground conceiued, wrought strongly with

this people whilst they remained in captivitie: and for this reason, when God perswades them to returne with *Juda* into the land of promise, he is enforced to promise them by the Prophet *Jeremie*, that the expected *Messias* (for whose birth *Micah* had taken vp *Bethlehem*) should be conceiv'd & made of a woman in the land of *Israël*. To this purpose I haue heretofore, out of this place, expounded that passage, *Ier. 31. Turne againe ô virgin of Israël, &c. For the Lord hath created a new thing* (not in the earth or wide world, at randome: but) *in thy land; the female shall enclose the male.* His speech is full, and yet precise and warie: for he was onely inclosed in the land of *Israël*, and brought forth in *Juda*.

27 But the better right or title these circumstances of Christs conception, birth, or circumcision, convey either to the kingdome of *Israël*, or *Juda* severally, or iointly to the whole seed of *Abraham* after the flesh: the lesse hope could wee *Gentiles* haue, of any portion in the sonne of *Iesse*, had not the Lord, out of his infinite mercy & wisdom, made the covenant of life and blessing with *Abraham*, before he tooke vpon him the marke of circumcision; that is, before there was any legall distinction betweene the *Jew* and *Gentile*. This is a point so admirably prest, by the great Apostle of the *Gentiles*, for their comfort, that it shall suffice me, to quote some few passages of his comments vpon *Moses* narrations; which I can never read without admiration, and secret ioy of heart. And the

the Scripture foreseeing that God would iustifie the
heathen through faith preached before the Gospell vnto
Abraham, saying in thee shall all nations bee blessed. So
then they which be of faith, shall bee blessed with faith-
full Abraham. As hee had said to the like purpose
before. Abraham beleued in God, and it was counted
to him for righteousness. Knowe yee therefore, that
they that be of faith, the same are the children of Abra-
ham.

Gal. 3. v. 8. 9.

Verf. 6. 7.

The true issue, or ~~consequence~~, of that great contro-
versie between him & his countrymē, is, whether
Circumcision and obseruance of that Law whereby the
Iew was distinguished from the Gentile, or BELIEFE
in Gods promises cōcerning the seed to come, did make
men sonnes of Abraham & of blessing. Our Apostles
plea for BELIEFE is vnanswerable, because Abra-
ham by beleueing God, receaued the promises in the
name and behoofe of the nations, before he recei-
ued the signe of circumcision: which may hence
be argued to bee no infallible signe of blessing, in
that it was imparted as well to Ismael, Abrahams
sonne; according to the flesh, as vnto Isaac, who
was the sonne of promise. Much lesse could the
obseruance of the law, which was not giuen till
foure hundred and thirtie yeares after the former
covenant was established, make men sonnes of
Abraham, and of blessing. Covenants which re-
ceaueth their whole strength and vertue from the
will or purpose of men, being once confirmed, no
man may disannull, or adde ought to them. The contra-

Gal. 3. 5.

&ers themselves must change their minds, or re-
 voke their mutual contents, before any other may
 correct or change their deeds. But Gods promise
 for mans good can neither change of it selfe, nor
 be changed by any. Yet had *Abraham* not Gods
 promise only, but his solemne oath *to assure the in-*
heritance of blessing to him and his seed. There is no
 mention of any release on *Abrahams* part; and it
 were impietic to thinke, that God, without some
 release made by him whilst he lived, would bee so
 iniurious, as to retract, or alter the covenant after
 his death. Or shall a title immediately grounded on
 his solemne oath, whose word alone giues strength
 & being to al things that are, (evē power & autho-
 ritie to lawes themselves) need the corroboration
 of any Law? To what end thē was the Law giuen
 so long after *Abrahams* death? that his posteritie
 might plead their title by it, to the inheritance be-
 fore promised? This is that which our Apostle
 prosecutes, with such deepe, but iust indignation,
 throughout this discourse. For this was in effect
 to distrust Gods oath, and for their parts, vtterly
 to renounce all interest in the covenant made to
Abraham, Isaac, and Iacob, by seeking thus to drawe
 the free Doner into new legall bonds with *Moses*.
 Yet if the Law added nothing to their former as-
 surance, the question still remaines, why it was gi-
 uen? the Apostle resolves vs *It was added because*
of transgression. In which words hee would
 giue vs to vnderstand, that the whole world was

Gal. 3. v. 19.

quoad

quoad rem, for its present estate or condition, vnder the curse denounced against *Adam*: the best of whose children were heires of blessing, only *quoad spem*; the life of our hope or expectation, being in the promised seed, which was to come into the world. In the interim, till his comming, God gaue his Law to *Abrahams* seed after the flesh, that the threats and curses contained in it, might imprint a liuely sense and feeling of that first curse, vnder which the whole world stood; and that the sense or feeling hereof, might bring forth a more eager longing after the second *Adam*, or promised seed, who was to propagate the blessing vnto mankind: who being manifested in the flesh, was to redeem all from that curse which had befallen the whole nature in *Adam*; and being made vnder the Law, was to redeeme the seed of *Abraham* from the particular curses of the Mosaicall or ceremoniall Law. This Law then, whilst it lasted, concurr'd no otherwise to the adoption of sonnes then *privatio* doth to the constitution of naturall bodies. It was *principium transmutationis, non constitutionis*: to vnish out of the world whiles the world was regenerated. The principall point whereat our Apostle aimes in this Epistle, is to ascertain both *Iew* and *Gentile*, that their de'inerance from the forementioned curses, was on their parts to be expected, by the same meanes, and vpon the same conditions, that the promise of blessing had beene established with *Abraham*. This is the maine cōclusiō;
wherefore

Chap. 3. 23. &c.

Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be iustified by faith. But after that faith is come, we are no longer under a schoolmaster. For yee are all the children of God by faith in Christ Iesus. For as many of you, as haue beene baptised into Christ, haue put on Christ. There is neither Iewe nor Greeke, there is neither bond nor free, there is neither male nor female: for yee are all one in Christ Iesus. And if yee be Christs, then are yee Abrahams seed, and heires according to the promise.

28 Thus you haue heard rudely, and briefly, what the Sonne of God for his part hath done, that he might be a perfect Redeemer, and vnpartial Mediator betweene God & man: & you know what on our part, is required, for the accomplishing of our redemption, *Abrahams faith*. Now were it as well knowne, what it is truely to beleue, as that true beleefe is on our parts only requisite, for attaining the blessing promised to *Abraham*, & to his seed; most of our ministeriall labours were at an end. But my time for provision hath been so short, and my opportunities for intentiue meditations in this short time so few, that I could not hope, either much to amend the characters of larger Comments to this purpose; or that these vnrefined, should make any better impression, whiles I utter them, in your eares; then they haue done, or may doe, whiles you read them, in your eies. I was the willinget to spend the whole time now allotted, in laying these foundations; because men vsually

ally expect strength rather then curiositie of workmanship in foundations scarce brought aboue ground. Howbeit, no man would willingly thatch vpon a strong foundation, though rude & plaine. And a better cover I could not in this exigence provide, if I should make vp the structure or application. All I haue to say vnto you, is by way of request; that as often as you shall compare, or heare liuely faith compared vnto a tree, & good works vnto the fruit; you would vouchsafe to take this note of remembrance from me: *Faith* is a plant of *Paradise*, which comes not vp by generation, but is herein truely like to trees of the first creation, that it doth not send forth leaues before blossoms, nor blossome before it bring forth fruit. For it hath his fruit created in it. If you further demande what be the proper fruits of true beleefe, as it is fixt on this peculiar obiect or article of faith, [*The sonne of God, Abrahams seed made of a woman:*] Hee himselfe hath resolued you they are, *Poverty in spirit, godly sorrow, meeknesse, hunger, and thirst after righteousnesse, mercifulnesse, puritie of heart, &c.* For that blessednesse which God did promise, without a sequester or mediatour vnto faithful *Abraham*, and in him to all true beleeuers, is, by this sonne of God, & sole fountaine of al blessings promised, expressly bequeathed with the mouth of man, vnto the poore in spirit, to mourners, to the meeke, to the mercifull, and pure in heart. Albeit the denominations be much different, yet these qualificati-

Mat. 5. v 3, &c.

ons differ no more from *Abrams* faith, then fra-
 gments or parcels doe from their proper *inte-*
grals. To beleue in Christ made of a Virgin, is
 to haue him fashion'd in our hearts, whose whole
 life and conuersation was a patterne of such prac-
 tises, as he there commends vnto vs, in the begin-
 ning of the Evangelicall inuile. Now did wee put
 Him on as truly in our daily conuersation, as wee
 haue done by professio, at our baptism: we might
 be as well knowne to bee Ionnes of adoption by
 these Christian habits, as Academicks, or Gradu-
 ats by our weeds and ornaments, But if we should
 make enquire after the first parcell, or fraction of
 true faith in Christ (such *humilitie* of mind & spirit
 as was in the blessed virgin, which receaued him)
 amongst the rich and mightie: wee may perhaps
 finde some shadowe of it in their outward com-
 plement, like a begger at a potentates gate, within
 which he may not enter. To giue harbour or lodg-
 ing to such a base guest in their hearts, is a disparage-
 ment to their greatnesse. Even povertie her selfe,
 may bewaile the paucitie of the poore in spirit a-
 mongst her children. Such as haue beene mighte-
 ly humbled by potent aduersaries, haue iust occa-
 sion to lament the want of true humilitie in their
 breasts, then the abundance of grieuances, or heavy
 burdens, which others lay vpon their backs. For the
 most of vs, seeing we make our mouthes issues ei-
 ther of bitterness, fearrility, corrupt communica-
 tion, or of iesting which is not comely, shall we not

sinne against our own souls, and giue the spirit of God the lie; if we say we are pure in hart? Yet saith *St. Iohn*, Every one that hath this hope in him (of being the sons of God by adoption in this life, and of seeing God in the life to come) doth purifie himself as he is pure. VVhat shall wee say then? Lord if thou wilt thou canst make vs cleane? but alas, how often wouldest thou haue purified vs, and we would not be purified? Yet grant, MOST GRATIOVS FATHER, we beseech thee, that our particular wills & desires may evermore want successe, rather then their accomplishment should defeat or frustrate our generall Desire, of being blessed with faithfull *Abraham*. Accept *This* (good Lord) wee intreat thee for our finall desire, and let it be registered in everlasting Records, as our last wil and Testament, *Not as we will, but as thou wilt*. For our wils are tainted with corruptiō, & naturally tend vnto destructiō: or though they be sometimes set aright, & freed from error in their actual choise; yet their choise is alwaies subiect to change; as variable as temptations are various. But as thou art, so is thy wil, most holy & righteous, without shadow of chāge, a will of life and saluation: Lord let not these our corruptible wils, but this thy everlasting will be fulfilled in vs, as thou hast promised blessednes to faithfull *Abraham*, & in him to all beleeuers: so, we beseech thee, bless vs with true beleefe, with lowliness of spirit, with meeknes, with purity of heart, & with whatsoever other fruits of faith, to which thy Son our Saviour hath bequeathed his blessing.

1 Ioh. 3. v 3.

FINIS.